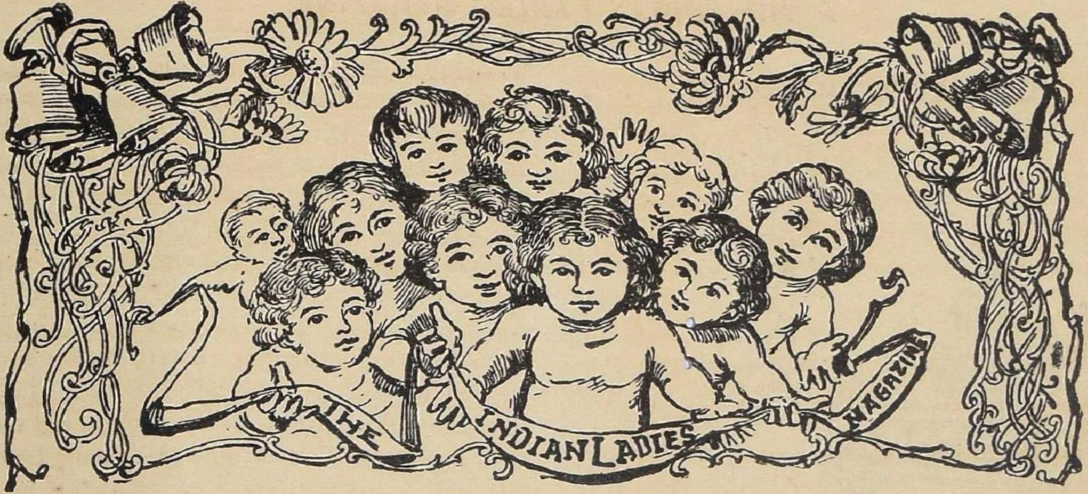

THE INDIAN LADIES' MAGAZINE.

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HYMN TO INTELLECTUAL BEAUTY.

"The awful shadow of some unseen Power
Floats though unseen among us; visiting
This various world with as inconstant wing
As summer winds that creep from flower to flower;
Like moonbeams that behind some piny mountain shower,
It visits with inconstant glance
Each human heart and countenance;
Like hues and harmonies of evening,
Like clouds in starlight widely spread,
Like memory of music fled,
Like aught that for its grace may be
Dear, and yet dearer for its mystery.

. . . .

The day becomes more solemn and serene
When noon is past; there is a harmony
In autumn, and a lustre in its sky,
Which through the summer is not heard or seen,
As if it could not be, as if it had not been!
Thus let thy power, which like the truth
Of nature in my passive youth
Descended, to my outward life supply
Its calm, to one who worships thee,
Whom, Spirit fair, thy spells did bind
To fear himself, and love all human kind."

SHELLEY.

The Lady in Comus.

[By an Indian Lady.]

Coming across passages like the following, we cannot help but think of the vast difference between such sentiments and the sentiments of most of our Indians with regard to Indian women.

"A hidden strength,
Which, if Heaven gave it, may be termed her own.
She that has that is clad in complete steel,
And, like a quivered nymph with arrows keen,
May trace huge forests, and unharboured heaths,
Infamous hills, and sandy perilous wilds."

What a contrast does this offer to the thoughts which our Indian women are taught to think. They are so afraid to come in front of men, much less talk to them. They think the very presence of men harms them. False modesty and false shyness is the motto of us, Indian women, instead of that wonderful, brave, happy innocence, which goes smiling and safe, because undaunted, through the haunts of danger and evil. There is modesty and modesty; the modesty that is afraid to face temptation because of the fear of being overcome by temptation, is completely different from the modesty that faces temptation because it is sure of conquering that temptation and is all the stronger in the end for such facing. Brave modesty should not in the end run to frowardness; but, without that danger, if our Indian ladies could cultivate some of this modesty, they would be all the happier.

The above-quoted lines occur, as no doubt many of our readers are aware, in Comus, the most important of the minor poems of Milton. At a time when all England may have been said to be masque-mad, Comus, a masque, was specially written to celebrate the occasion of the entering of the distinguished Earl of Bridgewater on his Welsh Presidency. It was acted at Ludlow in 1634. One theory is that Milton dramatised a real incident in his Comus; but, wherever the plot may have been derived from, it is a most realistic one, and the characters, if a little stiff, are yet brought before us, with all the power and vivacity of real life. The story is a simple one. An "Attendant Spirit" appears and introduces himself as a guardian spirit sent by Jove, on the special errand of convoying safely to their destinations the children of a noble peer, two sons and a daughter, to attend the inauguration of their father to the dignity of a new office. The special danger that the Spirit has to guard the children against is expected from the evil god Comus and his crew of revellers, who waylay travellers to tempt them with an enchanted liquor which changes the countenances of those who take it into the faces of beasts. The two youths leave their sister for a while to seek for water in the wood; but, night falling, are prevented from regaining her side. The Lady loses her way and is approached by the god Comus and his crew, who are dancing in the wood.

She is deceived into taking Comus for a shepherd and is led by him into what she thinks a safe retreat, but which is in reality the evil haunt of his tribe. Here she is made to sit on an enchanted chair, from which she cannot move, and is tempted, but overcomes the temptation. The god Comus is just intending to force her to drink his enchanted liquor, when the brothers, who have been led into the right place by the Attendant Spirit in the guise of their father's shepherd, rush in and disperse Comus and his crew. They, however, omit to take from Comus his wand, without which the lady cannot be freed from her chair. In this dilemma, the Attendant Spirit comes to their help, and invokes Sabrina, the nymph of the river Severn. Sabrina appears and frees the lady, who, with her brothers, is then conducted by the Spirit to her home. Such is the story, but it is told in such exquisite words that only the careful reading of the masque can acquaint us with its beauties of thought and language and diction.

The story is intended to indicate the victory of chastity or virtue over excess or vice. Virtue

must be tempted before it can be proved strong, just as gold must be melted in the fire before it is purified. But, however virtue may be tempted, if it is real virtue, it must conquer in the end. Virtue and vice are both watched over by good and evil spirits. But, whereas vice unconsciously responds to the evil spirits. Virtue is unconsciously conscious of the good angels around and responds to the good voices. The Attendant Spirit is ever with the sweet lady of the story. He could easily have taken her safely to her home. But she must be tried, and only when she proves herself strong to overcome temptation, does he come to her aid and deliver her from her danger. Real virtue is indeed very strong; but the stronger the virtue, the stronger its enemy, vice. Comus is a subtle enemy. He is not the mere god of brute excess. He is also a son of the sorceress Circe; and "the thrilling mercilessness and magical subtlety of his mother" is interwoven with the animal nature of his father, the wine-god. Wicked people are stronger in their wickedness when they understand the beauty and the power of good, and yet set themselves to overcome good. Comus is perfectly aware of the beauty of virtue. He is not the mere swine who tramples on the pearls. In the midst of all his revelry, his ear is awake to "the different pace of some chaste footing." He can find out that this belongs to a virtuous maiden. He is responsive to the beauty of her sweet singing. Sweet as his mother's magical song is, he can yet better appreciate the Lady's purer song:

"Can any mortal mixture of earth's mould
Breathe such divine enchanting ravishment?
Sure something holy lodges in that breast,
And with these raptures moves the vocal air
To testify his hidden residence.
How sweetly did they float upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven down
Of darkness till it smiled! I have oft heard
My mother Circe with the sirens three,
Amidst the flowery-kirtled Naiades,
Culling their potent herbs and baleful drugs,
Who, as they sung, would take the prisoned soul,
And lap it in Elysium.
Yet they in pleasing slumber lulled the sense,
And in sweet madness robbed it of itself;
But such a sacred and home-felt delight,
Such sober certainty of waking bliss,
I never heard till now. I'll speak to her,
And she shall be my queen."

Thus we see that Comus instinctively can detect holiness in others. He can distinguish between the mad enchantment of the senses, and the sober bliss of the soul. He is aware of the sacred delights of home. He longs to make virtue his companion. And yet, with all this, he deliberately chooses evil as his god; and would even stain virtue with vice, for he would tempt the lady to drink his enchanted wine. Is not this a hard enemy to vanquish? And yet the lady vanquishes him. Her character then necessarily must be a strong one, a great one. Let us see briefly if it is so.

The lady is a sweet, beautiful girl. Her very appearance breathes the air of chastity or purity; for, as the Elder Brother says:

"So dear to Heaven is saintly chastity
That, when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt,
And in clear dream and solemn vision
Tell her of things that no gross ear can hear;
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul's essence,
Till all be made immortal."

She is of a gentle dignified carriage and preserves her dignity in the midst of all her troubles. Nothing ruffles her calm. She is accomplished and a good singer. Witness what the Attendant Spirit says of her song:

"At last a soft and solemn-breathing sound
Rose like a steam of rich distilled perfumes,
And stole upon the air, that even silence
Was took ere she was ware, and wished she might
Deny her nature, and be never more,
Still to be so displaced. I was all ear,
And took in strains that might create a soul
Under the ribs of Death."

She is intellectual and well-educated. She has a contemplative nature and knows some philosophy, as her arguments with Comus show. She is brave, of a high, undaunted spirit. She is not vain-minded, or easily flattered, for she says to Comus

"Nay, gentle shepherd, ill is lost that praise
That is addressed to unattending ears."

She is not proud or haughty-minded, for she believes that honest courtesy is to be found in

lowly sheds more than in the halls of princes, to which she belongs. She is simple and easily believes the gentle shepherd in whose guise Comus presents himself. She is full of a sweet commonsense also, for instance, she hears the noise of revelry, is afraid of the persons who make the noise, and yet knows she must search for them. And, when Comus offers to take her to a "low, but loyal cottage," she accepts his hospitality, with the remark,

"In a place
Less warranted than this, or less secure,
I cannot be, that I should fear to change it."

Yet, withal all this commonsense, there is a vein of pretty poetry and imagination in her. She invokes Faith and Hope and believes she sees them visibly. And it is a charming fancy that makes her sing her lovely song, to attract her brother's attention, when she could easily have screamed for help. And the song itself is so poetical:

"Sweet echo, sweetest nymph, that liv'st unseen
Within thy airy shell,
By slow Meander's margent green,
And in the violet-embroidered vale,
Where the love-lorn nightingale
Nightly to thee her sad song mourneth well,
Canst thou not tell me of a gentle pair
That likest thy Narcissus are?
O, if thou have
Hid them in some flowery cave,
Tell me but where,
Sweet Queen of Parley, Daughter of the Sphere!
So may'st thou be translated to the skies,
And give resounding grace to all Heaven's harmonies!"

She is modest, but her modesty is not of a prudish nature. For, as we showed before, she is not afraid to seek alone the haunts of revellers. Neither is she afraid to trust herself alone to the shepherd. And she knows how to rebuke wrong and rebukes it too with all the power her tongue is capable of.

Above all, she is innocent and pure-hearted, of a chaste virtue that shines like a light in the midst of sin and wickedness. Comus himself is aware of the air of purity that surrounds her, and afterwards he says:

"I feel that I do fear
Her words set off by some superior power;
And, though not mortal, yet a cold shuddering dew
Dips me all o'er."

Her elder brother has every confidence in her:

"I do not think my sister so to seek,
Or so unprincipled in virtue's book,
And the sweet peace that goodness bosoms ever.
As that the single want of light and noise
Could stir the constant mood of her calm thoughts.
Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk."

And then again, he says:

"She has a hidden strength,
Which, if Heaven gave it, may be termed her own.
'Tis chastity, my brother, chastity.
She that has that is clad in complete steel,
Yea, there where very desolation dwells,
By grots and caverns shagged with horrid shades,
She may pass on with unblenched majesty.
So dear to Heaven is saintly chastity,
That, when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt."

And, when asked again of the confidence he had in his sister's safety:

"Is this the confidence
You gave me, brother?"

he answers,

"Yes, and keep it still;
Lean on it safely; not a period
Shall be unsaid for me.
Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled."

She herself is aware of the power of her own purity:

As she says:

"These thoughts may startle well, but not astound
The virtuous mind, that ever walks attended
By a strong siding champion, conscience."

Again:

"Thou canst not touch the freedom of my mind
With all thy charms, although this corporal rind
Thou hast immanacled."

And yet again:

"To him that dares
Arm his profane tongue with contemptuous words
Against the sun-clad power of chastity
Fain would I something say;
Yet, should I try, the uncontrolled worth
Of this pure cause would kindle my rapt spirits
To such a flame of sacred vehemence
That dumb things would be moved to sympathise,
And the brute Earth would lend her nerves, and shake—"

Does this mean that the Lady trusts only in her own virtue. No; her brother adds to his

confidence of her purity the clause, "Be it not done in pride, or in presumption." And she herself anchors her trust in a higher power

"I now believe
That He, the supreme Good, to whom all things ill
Are but as slavish officers of vengeance,
Would send a glistering guardian, if need were,
To keep my life and honour unassailed."

So it should ever be, Purity and Faith in God. Without the latter the former will fail, however strong. The Lady in Comus had both, and, possessing such, she is a typical ideal for all ladies.

Some Forgotten Books.

IN THE CAGE. *

By M. C. Sidgwick.

IN the above book, Henry James gives us again one of those subtle glimpses into character, for which he is so remarkable.

The book gives us a picture of life as seen through the eyes of a girl at a telegraph office. We never knew her name. She is always apostrophised as "She." She was an extraordinary girl, in the literal acceptance of the word, highly imaginative and quick at reading character and following conclusions from scanty prėmises, and the book shows us how many and various are the opportunities for dipping into other people's lives, that a life in a telegraph office affords to a girl of her nature.

It is in the telegrams that her chief interest lies. She pieces together the bits of lives constantly passing through her hands and through their agency weaves for herself a delightful sub-existence, peopled with beings, half real, half imaginary. Her domestic relations are work-a-day enough. She supports a mother who drinks, and she is herself engaged to be married to a Mr. Mudge, a former assistant at Cocker's (her present place of employment) who has now set up for himself in the far away regions of Chalk Farm. He is constantly urging her to find employment near him, but the attraction and interest of her May Fair customers, at the fashionable west end, are too strong for her. The plot is very slight. Besides herself there is only one character of importance, and he is a customer at the telegraph office known as Everard. He first appears in one of three telegrams, sent off by a lady, who signs herself "Cissy" in one and "Mary" in another. The telegram in which he figures runs thus:—

"Everard, Hotel Brighton, Paris-
"Only understand and believe. 22nd, 26th and "certainly 8th and 9th. Perhaps others. Come. Mary."

This forms the basis for much conjecture in the mind of the little telegraphist. The next time the lady appears it is in the company of a person whom she instantly recognizes as Everard. From this time forth he is constantly in the shop, sending off endless telegrams, in which she renders him instant and willing assistance. With other customers she adheres strictly to the rule, that they shall fix their own stamps, but in his case this rule is relaxed. Through the medium of the telegrams a strange affinity seems to spring up between them. She learns much of his life and has a presentiment that one day she may be able to serve him. More than ever does she resist Mr. Mudge's persuasions to quit Cocker's.

Then one day the beautiful lady (Cissy or Mary she knows not which) sends off a telegram which she immediately recalls in order to alter a word in the destination to which the answer was to be sent. Her hesitation gives the girl plenty of time to read the telegram, and its contents are firmly fixed in her mind. The lady she knows is connected with Everard, and she scents trouble for them both.

The best scene in the book is her interview with Everard one evening, where she meets him out of doors. Her fear that he will think her a common girl and her anxiety that he shall know she wishes to serve him are admirably portrayed.

She confides in him at last with a rush of words...... "I've known perfectly that you knew I took trouble for you, and that knowledge has been for me, and I seemed to see it was for you, as if there were something—I don't know what to call it—between us. I mean something unusual and good—not a bit horrid and vulgar."

He is immensely touched and impressed, but only repeats "not a bit horrid and vulgar." She tells him of her intention to leave Cockers: he is dismayed, and she determines to stay in order to help him. Another character in the book, of about equal importance with Mr. Mudge, is Mrs. Jordan, an old friend of our heroine's, who earns her living by decorating dinner tables. She too tries to persuade the girl to leave Cockers, and take up the same profession. They each vie with the other in their intimate knowledge of the 'upper ten.' The girl's chance of serving Everard comes at last. He rushes into the shop, in a state of frantic excitement after a telegram,

* "In the Cage," by Henry James. London. 1899. Duckworth.

never delivered, that he now wants to recover. It was addressed wrongly and contains a number which it is most important for him to know. "If it is wrong, it is all right" he explains lucidly.

She recognises it as the telegram sent off by Cissy with the altered address. Her accurate memory gives him the number straight away. It is the wrong "number," and he leaves the shop rejoicing. The nature of her service she learns indirectly through Mrs. Jordan. This lady has married a butler in the service of "Cissy" and through his means learns much of the latter's relationship with Everard. The girl's prompt delivery of the contents of the morning telegram enabled Everard to marry Cissy.

As we have said before, the fascination of the book lies not in the plot, but in those subtle delineations of character, so much prized in our modern literature. Mr. Mudge's vulgar money making instincts, and wide trust in his fiance; her constancy to him, and her sense of honour, notwithstanding her burning desire to be recognised as somewhat above her station by the object of her romance; the rivalry existing between herself and Mrs. Jordan, as to the rank of their respective vocations—all is true to nature. The power of making ordinary characters interesting, is a rare one and possessed in a high degree by Henry James. Violent extremes are easy to portray, but are in themselves inartistic. In "In the Cage" the characters are ordinary types, but they live. The book is short, and will well repay a few hours reading.

THE BEETLE. *

"The Beetle" is one of the weird tales of magnetism and hypnotic influences so much in vogue at present. It is gruesome in the extreme, and the fact that it contains a slight element of probability makes it all the more blood-curdling.

The tale is founded upon the ancient religion of Isis, in which a Scareb (of the beetle tribe) was the Deity. One of these Scarebi, half beetle, half woman, still exists in a back slum of Cairo. An Englishman falls into her clutches, with whom she becomes violently in love. His escape turns her love to hate. Her pursuit of him to England, her unrelenting hate, and the means she takes to vent it, by haunting and carrying off his lady love; the rescue of the latter by a rejected lover, of an extremely scientific and psychic turn of mind, are graphically and powerfully described. The characters, for the style of book, are well drawn. They are not the wishy-washy creations so often figuring in a sensational plot. To any one possessed of strong nerves and a lively imagination, "the Beetle" will prove enhancingly interesting. We do not advise hysterical or nervous persons to read it.

* "The Beetle." By Richard Marsh. London Ward Loch & Co. (date) 1899.

LIMITATIONS. *

Limitations is, we think, one of the best o E. F. Benson's books, for through it there runs the Spirit of an Idea, an undercurrent of meaning, not visible perhaps to all readers, but opening deep wells of thought for many. It is merely the glimpse of the checked aspirations behind an apparently prosperous life, the aspirations that are stifled through so many causes; in the present instance through the rigour of conventional life brought about by deliberate choice. Tom's art is all in all to him, yet he marries a woman, who, though she is fond and proud of him cannot in the least understand his ambitions and aspirations. More than this, she does not even recognise her own deficiency in that respect. Yet she is good and sweet and true and Tom loves her dearly. He prefers her to Maud, who would have understood and sympathized with all his aspirations. And it is natural that he should do so. Katharine's attraction for Tom lies in her consistency. She is always true to herself and that almost without an effort. She is very little influenced by her surroundings. Other people's opinions do not affect her, and, to an impressionable nature like Tom's, this is a great refreshment. But she is limited, sadly limited, and poor Tom has to learn the lesson that comes to most of us, that the goal for which we strive can never be attained. His beloved Art may not be first. The life he must perforce lead is not that in which his Art could ripen to perfection. Mr. Benson, in embodying this idea, has, we think, touched upon a great truth, and the book is well worth re-perusal. The characters are perhaps rather too numerous and some of the conversation strains after effect.

"At the heart of Womanhood
 The Child's great heart doth lie;
At Childhood's heart, the germ of good,
 Lies God's Simplicity.
So, sister, be thy Womanhood
 A baptism on thy brow,
For something dimly understood
 And which thou art not now;
But which within thee, all the time,
 Maketh thee what thou art;
Maketh thee long and strive and climb—
 The God-life at thy heart!"

* "Limitations." By E. F. Benson. London, 1899. A. D. Nines.

THE CORONATION OF GALSWINTHE.

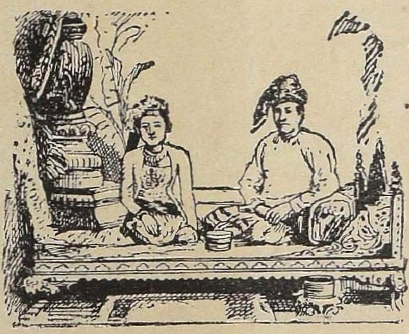
Romances of the French Throne.

(Pen and ink sketches of famous Women)

By Jean Delaire,

Author of "A dream of Fame," "Around a distant star," etc.

I.—GALSWINTHE.



Athanagüld, king of the Iberian Goths, had two daughters, Brunehaut and Galswinthe. Already Brunehaut was wedded and was titled queen; she was a clever woman, resourceful and daring, strong in mind as in body, and exceedingly beautiful. Willingly she had followed the emissaries of the great northern king, when these came to Toledo with a proposal of marriage from Sigebert, son of Clotaire and king of Austrasia; she had gone into the far North beyond the great mountains, and Galswinthe remained alone with her mother. Still a child in years, Galswinthe had not Brunehaut's rare beauty, nor was she, like her sister, curious to see the world, and fearless of the unknown. Sensitive and frail, she clung in terror to her mother, when one day another embassy from the kingdom of the Franks arrived at Toledo and asked her hand for Chilperic, king of Neustria, and brother to Sigebert, who had wedded her sister. Athanagüld was proud of alliance with the Frankish rulers, and joyfully promised his daughter in marriage to Chilperic.

The Neustrian emissaries had brought presents of gold and silver for the king, and for the queen and Galswinthe priceless neckchains of rare stones, pearl-embroidered veils, and all those ornaments of delicate Byzantine workmanship that were in so great a favour at the Frankish court. On his side Athanagüld entertained the royal embassy with all the barbaric magnificence of his time: fête succeeded fête, largesses were distributed to the people, and there was rejoicing throughout the land, laughter and loud merry-making everywhere—save perhaps in the royal apartments, where Galswinthe watched and waited.

A poet of the time, Fortunatus, has sung the pathetic story of Galswinthe, daughter of Athanagüld. His Latin verses are rarely correct, and often frankly detestable; but the story is there in all its poignant simplicity, which no ponderous periods or clumsy metres can utterly spoil. He tells us that when the emissaries of the king came to salute their royal master's bride, they found her sobbing on her mother's breast. They were hardened soldiers all, boon companions of Chilpéric, as cruel and vicious a monarch as ever stepped on a throne; yet even these rough men were moved at the piteous scene, and durst not speak of the coming journey. They waited three days, but on the fourth day they appeared once more before the queen, saying their master had bidden them return with utmost speed, bringing the bride with them. The queen prayed for one more day of grace: "Only one day," she pleaded, "only one, and I will ask no other favour at your hands. . . Do you know that in that far country where you are taking my child there is no mother to welcome her?"

Impatient at last at the long delay, the men of Chilpèric's embassy resolved to wait no longer, and Athanagüld himself ordered an immediate departure.

The fateful day dawned bright and clear, and amid a great concourse of people the royal procession formed itself in the narrow streets of Toledo. The king and queen accompanied the young bride some little distance from the town, as far as the Tajo; there Athanagüld took solemn leave of his daughter in the presence of all the nobles and soldiers; but the queen's courage failed her when her turn came to say the last farewell. "One day more! Only one day!" she pleaded, as she had once pleaded in Toledo; and, forsaking her own chariot for that of Galswinthe, she followed Chilpéric's envoys on the great northern road.

Day after day passed, and yet the queen did not retrace her steps. Every morning when, after the brief rest of the night, officers and men reassembled, and household servants flitted hither and thither to prepare the early meal, the queen, standing on some eminence when she commanded a view of the surrounding country, would point to some far distant spot, and say:—"Thus far will I go on the day's march,—thus far only,—and then I will return to the house of my lord." But when, at setting sun, the long, weary procession had reached its halting place, the queen would say: "To-morrow will I return, to-morrow at break of dawn......" And on the morrow the same pitiful prayer was prayed: "Only one day more! Only one day!"

At last the first range of the mountains loomed in the distance, and gradually the roads became narrower and steeper, and doubly toilsome both

for the horses of the soldiery and for the patient oxen that drew the women's chariots. The queen's suite was numerous, adding considerably to the difficulties of the journey, and at last the Goth noblemen who had followed her so far became loud and almost violent in their protest. The queen reluctantly gave way, and at noon a halt was ordered. Slowly and with much confusion the queen's soldiers and servants separated themselves from the men of Galswinthe's *cortége*,—and for the last time mother and daughter held each other in a close embrace.

What dim vision of the near future suddenly passed before the mother's eyes as, clasping Galswinthe to her heart, she cried amid her sobs: "I fear for thee, my child! I greatly fear for thee...Be watchful and prudent, as thou lovest me!" "Mother, it is the will of God," said Galswinthe simply.

The signal of march was given: Galswinthe continued her long journey northwards, but the mother stood for a long time, immoveable, on the spot where they had parted, watching through the mist of tears the little band of men and women wending their way over the white road,—seeing, perhaps, with the mysterious second-sight of love the throne beyond the mountains where Chilpèric awaited his bride,—and beyond the throne the death chamber and the assassin's knife.

. . . .

The journey from Toledo to Rouen—where the marriage was to be solemnised—was both a lengthy and a difficult one. The Pyrenees had to be crossed, and delays and accidents of all kinds were inevitable. Once beyond her father's territory, and within the kingdom of Chilpéric, Galswinthe's progress was still further retarded by more or less prolonged stays in every city of importance which the cortége traversed, when the townspeople, eager to behold their king's bride, would come out in their hundreds to greet her and entertain her royally within their gates. A specially-decorated chariot was set apart for these ceremonies,—a chariot shaped like a tower and covered with glittering scales of silver and gold,—out of which the child-bride emerged, clad in her richest robes and surrounded by a bevy of smiling damsels, like some fairy princess in an ancient tale.

They arrived at last, travel stained and weary, in the royal city of Rouen. For the last time the brilliant chariot was brought forth, and the bride, white-faced and frail beneath her princely crown, was decked in all her glory to meet the king.

What thoughts, what fears, were hers when a prolonged cheer from her attendants announced the coming of Chilpéric,—when a man, tall, already middle-aged, with stern features, dismounted in front of her chariot, and, taking her hand, hailed her as his wife and queen? Did her heart beat with pride or sudden anguish when all the multitude echoed the words of welcome spoken by the king, and the very hills around them repeated the loud cry: "Hail, Galswinthe! Hail! A long life to the king and to the queen!"

As the procession, headed by Chilpéric and his bride, wended its way towards the royal palace, did some strange instinct or premonition turn Galswinthe's eyes towards a woman, who followed with the crowd,—keeping close to the king all the while,—a woman dressed in the coarse garb of a peasant, who yet was beautiful with an almost perfect beauty, beauty of queenly stature and faultless lines, beauty of red-gold tresses and dark insolent eyes? Did the young bride notice that this woman's glance followed every movement of the king with curious persistency,—that some men in the crowd greeted her with a meaning smile or a ribald jest, then looked sharply at the king, as if in sudden fear of his anger? Did she read these signs? Did she interpret them? Or did she go her way, calmly dreaming of the morrow and of the throne that awaited her?

Galswinthe had a rival ere she came, and that rival was a woman lowly-born, who possessed the beauty of a witch, the mind of a statesman and the relentless ferocity of a wild beast. What cared such a woman if a pale-faced king's daughter had been brought from the far South to wed the king? Chilpéric was her lover, and the kingdom might fall to ruins and all the world be annihilated ere she would renounce her claim and give her place to another.

And Galswinthe went her way, unconscious, the net of Destiny fast closing around her.

The following day Chilpéric, son of Clotaire, sole king of Neustria, solemnly wedded Galswinthe, daughter of Athanagüld, king of the Iberian Goths. The ceremony was a magnificent one, with its mingled Pagan and Christian pomps, the wild harmonies of old barbaric love songs interwoven with the psalmodies of Church hymns, and vows to the goddess Freya spoken by the same lips that had muttered the *Credo* or the *Pater Noster*......For they were pagans at heart, these Franks of the early centuries, and worthy descendants of the terrible Northmen of olden legends. When the last rites had been performed, the last prayers read, and Galswinthe stood side by side with Chilpéric beneath the royal dais, the king, holding his right hand over a sacred reliquary, swore that he would be true to the queen, that he would never divorce her, nor take another woman to wife as long as she lived. Then all the men present in the church, noblemen, officers of the household and soldiers, took the oath of fidelity to the queen—a rare

ceremonial in those days—and, brandishing their swords, they repeated an old pagan formula that called the curse of the gods on the man who broke his oath.

"Let this body perish in blood and his soul never find rest!"

In shrill tones the women and children answered: Amen.

. . . .

Six months later, Frédégonde, the peasant-mistress of the king, reappeared at court, more beautiful than ever in the hour of her triumph. Gentle Galswinthe dared speak openly to her Lord: "Am I not thy wedded wife, O Lord, to whom thou hast sworn fidelity?" And as the king's only reply was an impatient gesture, she continued with simple dignity: "If I am unloved, O Lord, let me return to the house of my father."

The king hesitated. He was completely under the sway of Frédégonde the Beautiful, and longed to acknowledge her openly as his wife and queen. . . But to divorce Galswinthe meant to break an oath solemnly taken before the relics of Saints, before the eyes and with the sanction of Holy Church. . . . It meant also losing the priceless treasures brought by Galswinthe as her dowry. . . The king returned an evasive answer to his young wife's pleading, and roughly bade her leave his presence.

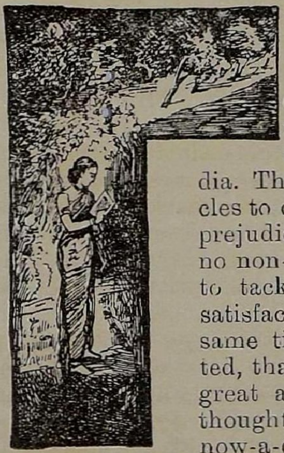
That night two of Chilpéric's most trusted servants crept into the room where the young queen slept,—troubled in her dreams perhaps by the haunting face of her triumphant rival, or lulled by a vision of her happy childhood, when, in the king's gardens at Toledo she played with her sister in the sunshine and knew not the meaning of life. . .

Slowly the shadow forms closed around her bed. . . Just one startled cry as the assassins' cold hands gripped her throat, and with a wild fear of the surrounding darkness the child-queen passed from sleep to death.

"When will the stream be aweary of flowing
Under my eye?
When will the wind be aweary of blowing
Over the sky?
When will the clouds be aweary of fleeting?
When will the heart be aweary of beating?
And nature die?
Never, oh! never, nothing will die;
The stream flows,
The wind blows,
The cloud fleets,
The heart beats.
Nothing will die."

TENNYSON.

Female Education in the United Provinces.



THE question of female education is undoubtedly one of the most difficult of the many problems of India. There are so many obstacles to overcome and so many prejudices to break down that no non-Indian can ever hope to tackle the question in a satisfactory manner. At the same time, it must be admitted, that the subject is of so great an importance that all thoughtful people are agreed now-a-days that on the solution of this problem depends to a great extent the real progress of the country. The most competent people to deal with this matter are certainly Indian gentlemen possessed of a thorough and first-hand knowledge of the habits, customs and prejudices of their countrymen; and the Government of the United Provinces took the right course in appointing in last December a Committee consisting entirely of influential native gentlemen, who have shown practical interest in the advancement of female education, to advise it as to what methods of advancing female education are practicable under existing conditions in those provinces. The Committee met half a dozen times and inspected several girls' schools and colleges in the United Provinces and in Bengal. They have forwarded their report and their recommendations are based mainly upon the result of personal inquiries by their individual members, supplemented by the information received in response to a set of questions sent from persons who have taken an interest in the education of Indian women. As the matter is of great importance and it is desirable that all possible points of view should be carefully considered before a definite programme is formulated, the Government has published the report and invited suggestions from the public with regard to the contents of the document. The Committee's report and the suggestions of the public will be considered by the Director of Public Instruction, Allahabad, who will draw up proposals to take effect from the commencement of the next financial year. For the benefit of our readers, we publish below a full summary of the Committee's report:—

The Systems of Education.

To start with, the Committee consider the merits and demerits of the various systems of diffusing female education, and recommend that the regular school system should be supplemented by a large supply of peripatetic governesses. They urge that a steady effort should be directed towards developing the school system, for it is clear that this is the only system that is far reaching enough in its character to provide a scheme of national education of a magnitude proportionate to the needs of a large country like India. But at the same time they feel that one of the most effective means of advancing female education is to create a strong opinion in its favour and that can only be done by having recourse to home education. It is perhaps true everywhere that new ideas filtrate down from the upper strata of society into the lower, but nowhere is this lead of the upper classes more eagerly and almost blindly followed by the masses than in India, and the only way of reaching the girls of the better classes is by carrying education to their homes, for the vast majority of respectable families cannot yet send their daughters to a public school, even though it may be sheltered from masculine gaze. There seems to be an impression even among some of the Indian gentlemen consulted that the school system and the system of peripatetic governesses are more or less in conflict with each other ; but the Committee are distinctly of opinion that far from being mutually destructive they are on the contrary mutually helpful. The system of home education by means of peripatetic governesses would not merely extend the benefits of education to girls who would otherwise in all probability go without it, but would also provide for the continuation of the studies of even those girls who have been at a public school, but were afterwards withdrawn at the early age of eight or ten, and generally for the education of females of an advanced age. The advance in ideas about education, effected in the minds of the ladies of the respectable classes by a system of home education will necessarily be followed by a corresponding change of feeling in favour of education among the masses who would naturally attend public schools. The Committee have, therefore, no doubt that it is best to develop both the school system and the system of peripatetic governesses side by side, at least for the present. This suggestion is in conformity with the recommendation of the Education Commission, which says "that grants for zenana teaching be recognized as a proper charge on public funds, and be given under rules which will enable the agencies engaged in that work to obtain substantial aid for such secular teaching as may be tested by an inspectress, or other female agency," and also with the recent Resolution of the Government of India on Indian Education Policy, in which "the Government of India desire that such (zenana) teaching shall be encouraged by grants-in-aid."

The School System.

The Committee urge that there should be no relaxation of the efforts to open new schools and to draw girls into them. Backward as is the condition of female education in the United Provinces, there are certain circumstances that inspire the Committee with hope in the ultimate success of at least primary education. Facts and figures relating to the progress of female education during the last three years tend to prove that the efforts made by Government in this direction have not failed in finding some response from the people.

Separate Schools for Hindus and Muhammadans.

The Committee are decidedly of opinion that as far as possible there should be at least two schools in each large town—one for Muhammadans and another for Hindus—as they state that a strong feeling seems to exist that the girls of each of these two large communities should be brought up separately and taught as far as possible by a teacher of the same religious persuasion as themselves. Schools opened by district and municipal boards should also attempt to keep the above principle in view and should have separate schools as far as practicable. It will be found more convenient, the Committee think, to open a school with a Musalman teacher in a quarter where Musalman residents predominate, and a school with a Hindu teacher in another quarter inhabited principally by Hindus. Most of the gentlemen consulted have expressed the opinion that the only way of making school education acceptable is to provide separate schools for Hindus and Musalmans, but it is unnecessary to adhere to this principle beyond the primary stage. The Committee are of opinion that not only will girls attending secondary schools have their character and habits of thought sufficiently formed to make a certain amount of intermixing a distinct advantage, but that the parents of girls who allow their daughters to reach the secondary stage of education may be presumed to be liberal enough not to insist upon such separation. Moreover, as secondary girls' schools are bound to be more expensive than primary and are not likely to be attended by a large number of girls, the mere question of expenditure would influence the decision against the separation in the case of secondary schools.

Admission of Low Castes.

The Committee think that, in schools intended for the daughters of the higher classes, it is necessary that admission be refused to girls coming from low castes and classes whose influence upon the habits and manners of better bred children is likely to be injurious. In this view, it would be necessary to open special schools for the lower classes. It is the opinion of the Committee that considerations of sentiment and expenditure should not be allowed to stand in the way of affording every facility for the advance of education among the respectable classes. All schools intended for the girls of these classes should be provided with *dolis* or covered omnibuses in which the children should be brought to school in charge of responsible female servants, if not one of the mistresses. The teachers in all schools should be drawn as far as practicable from the respectable classes and conform to the customs of the country.

Aided Schools.

The Committee recommends that liberal grants-in-aid should be given to schools started by public bodies or private individuals; and, to afford the aided schools every chance of growth, the grants should not in the beginning be subject to any stringent rules regarding buildings, particular methods of instruction, superior qualification of teachers, etc. The Committee think that in order to give them a fair start, almost the only condition should be that the three R's are taught and an attempt made to render the school popular. The amount of grant should depend on the enrolment and attendance of girls and the Committee are of opinion that, when the number of girls in a school does not exceed 10, a grant not exceeding Rs. 10 per mensem may be allowed and that an extra Annas 8 be given for every additional girl in attendance: provided that a satisfactory report of the quality of teaching is received. In the case of schools that have a permanent income of their own, Government grant should be equal to the amount of such income, provided of course that the amount of grant does not ordinarily exceed one-half the total expenditure of the school. The aided schools in large towns, as in the case of model, municipal and district board schools, should, as far as possible, be inspected by ladies only. The aided schools should be encouraged to follow the curriculum of State schools, but non-adherence to it should not deprive them of grants. In order to foster their growth, it is of the utmost importance that sufficient elasticity should be allowed in the system of teaching adopted in these schools, which will no doubt be moulded by local circumstances and the needs of the people whom they are intended to benefit. The Committee recommend that grants-in-aid should not be withheld from schools attended by a large number of girls, in which the language of instruction is neither Urdu nor Hindi but the mother tongue of the girls attending the schools.

Boarding Schools.

In discussing the question of boarding houses, the Committee say that the concensus of opinion is that it is yet premature to attempt the opening of boarding schools in the United Provinces, although most of the gentlemen consulted are of opinion that such schools are necessary for the training of teachers. It seems to the Committee that the existence of a normal school with a boarding house incidentally provides a boarding school for girls wishing to receive secondary education, and the most practical solution of the problem would be to combine in the same school general education and special training, as has been done in the case of the normal school at Lucknow. Girls other than those engaging themselves to take up the profession of teaching should also be received as boarders: provided there is room in the boarding house.

Peripatetic System.

The Committee are, however, of the opinion that it is the peripatetic system which is likely to exercise the greatest influence on the progress of female education, and is calculated to mark a new era in its growth. It has been suggested that the advantages of home education should be confined to girls, who have advanced beyond a particular stage of instruction or who have attained a certain age or who belong to particular classes or castes, but having in view the present backward condition of female education the Committee are not prepared to accept any of the above suggestions and are of opinion that it is undesirable to place any limitations that would hamper the practical working of the system of peripatetic governesses in its initial stages. Later on it may be found necessary to impose some restrictions in the light of the experience gained. The claims of such girls, as by reason of advanced age or rigid custom of seclusion are precluded from attending a school, will naturally have preference, and it would perhaps be found in practice that the imposition of a reasonable fee would be a convenient method of effecting the selection; but it seems undesirable just at present to make any hard and fast rules shutting out any girls from profiting by the working of this system. There is no reason why a girl of tender age should not have the privilege of studying in the house with a female relation of maturer years, for whose benefit the governess visits the house. In order to economise energy and effort, attempts should be made even under this system

to get together the girls of neighbouring and friendly families in the house of some lady or gentleman, who enjoys the confidence of the people of that locality. Each governess should be in charge of two centres, as two to three hours' instruction at each centre should be sufficient to make a start. The governess might visit one centre in the forenoon and the other in the afternoon.

Supply of Teachers.

The Committee believe that the most difficult problem which has to be faced in the consideration of the ways and means for advancing female education is also the one which most urgently presses for solution, and this is the provision of an adequate number of properly qualified mistresses. It is clear that in order to be able to grapple with the problem seriously the creation of a body of Indian mistresses is essential. The services of non-missionary European and American lady teachers will be welcomed by a few select families, but even when such provision can be made they can never take the place of Indian mistresses in any scheme providing for female education on a scale sufficiently large to secure appreciable results. Considerations of expenditure alone would stand in the way of any general employment of European and American mistresses. They are, however, of opinion that the services of a few European lady teachers may be utilized in directing and superintending female education and in helping the Indian teachers with advice and guidance. The bulk of the work must be carried on by Indian mistresses, and the Committee suggest some means of meeting the apparently insurmountable difficulty of creating a body of female teachers for these provinces. Of these suggestions the following deserve particular notice :

The most obvious course is the opening of normal schools on the lines of the one at Lucknow. This school has been in existence for about a couple of years only and the fact that there are already in it 19 Hindu and 7 Musalman girls who are resident pupils is full of encouragement. The Committee recommend that more normal schools should be opened in other large towns and they are of opinion that one for each educational circle would be none too many.

In the opinion of the Committee the following measures would insure the popularity of the normal school:—

(1) Employment of a properly qualified staff having at its head a lady superintendent of superior education trained in the modern methods of teaching and familiar with the most advanced systems of education.

(2) Strict observance of *parda*.

(3) Grant of a large number of liberal scholarships.

(4) Grant of scholarships to girls who wish to take up teaching as a profession but are not prepared to live in the boarding-house, provided they are respectable and live with some natural guardian.

(5) Grant of scholarships to wives of male pupil teachers of the boys' normal school. The male pupil teachers who bring their wives for education at the girls' normal school should be allowed the privilege of living with their wives outside the boarding house.

(6) Grant of allowances to guardians of widows engaging themselves to take up teaching as a profession.

(7) Grant of special scholarships to young mistresses who are already doing teaching work and the shortening of the course in their case to a couple of years or even a year according to their qualifications.

(8) Provision of separate accommodation if possible for Hindu and Musalman girls. It may be found simpler in practice to restrict admission to Hindus in one normal school and to Musalmans in another.

(9) Paying due weight to the suggestions and advice of the local committee to be formed in accordance with the recommendation made hereafter.

The Committee believe that besides the opening of regular normal schools where a complete course of instruction in the theory and practice of teaching would be given, it would be desirable to encourage the opening of training classes in connection with every large school of any importance. If aided schools are helped by liberal grants-in-aid they would most likely be able to train a few girls every year who, though not possessed of the superior qualifications of the normal school girls, would still be able to do the work of teaching more efficiently than teachers who have no training at all.

In order to give an *impetus* to female education, an excellent plan seems to be to grant scholarships to girls who do not attend any school but study at home with a view to taking up teaching as a profession ; provided there is a sufficient guarantee that the recipient of the scholarship is actually preparing for a definite standard, and would undertake teaching work when duly qualified. Girls who have passed beyond the lower primary stage may be given a scholarship of Rs. 2 a month for two years in order to enable them to prepare for the upper primary standard, and girls who have passed this standard may be allowed a scholarship of Rs. 4 per mensem for two years within which

time they should be able to pass the middle standard.

It is also in every way desirable to give every encouragement to the village school master to educate his wife or other female relation to a certain standard on the understanding that as soon as she attains efficiency up to that standard as tested by the inspectress she would be employed by the district board and put in charge of a girls' school in the same village as that in which her husband is employed. The Committee further recommend that the post of female teachers in all Government schools should be made pensionable.

An attempt should be made to secure widows of the respectable classes to join the normal schools and attend the training classes of other schools. Although there are numerous difficulties in this country in the way of even widows adopting the teaching profession, still it can hardly be questioned that they afford the best materials for the creation of a body of female teachers as they are, speaking generally, comparatively less hampered by the ties of family duties than are married ladies. In the case of widows it would be desirable to offer them higher scholarships, provided they enter into an agreement that after being trained they would follow the profession of teaching for at least two successive years.

Curriculum.

The Committee hold that the education of girls should be so directed as to fit them for the duties of the house as wives and mothers, and, as in the majority of cases their education will be confined to the few years previous to their entering upon household duties, the course of study should be so arranged as to be more or less complete in itself and yet be quite short and simple in the primary stage. The subjects, which should be taught with advantage in all primary schools are reading, writing, arithmetic, cutting out and sewing. The optional subjects which may be taught in schools, which can make adequate provision for teaching them, should be:—(1) Clay modelling, (2) Kindergarten—paper cutting, pattern making, weaving, &c., (3) Brush work, (4) Freehand drawing, (5) Recitation of devotional songs, (6) Calisthenics. The last should be taught only in schools where local sentiment would favour their introduction in the school curriculum.

Readers.

(*a*) The readers for the lower primary section should deal with descriptions of familiar objects and animals, and should contain simple moral stories suited to the capacities of the girls at this stage. In arithmetic, notation, numeration, the four simple rules and multiplication tables up to 20×10 should be taught.

(*b*) The readers in the upper primary section should be on the above lines, but should be more advanced and should also contain lessons on hygiene, sanitation, domestic economy, value of food stuffs, cookery, lives of remarkable men and women, and important historical events.

Arithmetic.—Four compound rules limited to Indian money, weights and measures, fractional tables up to 20 and household accounts in the native system.

Geography.—Geography of the United Provinces and outlines of the geography of India to be taught orally from a map.

(*c*) The readers for the middle section should contain more advanced lessons on the subjects already learnt, as also additional lessons on elementary physiography, nursing of children and sick persons and first aid to the injured.

Arithmetic.—H. C. F. L. C. M., vulgar fractions, simple rule of three by the unitary method and simple interest and more advanced household accounts.

Geography, &c.—Geography of India in detail and history of India.

In needle-work which should be taught in all classes, greater stress should be laid on turning out articles of every day use among Indian children than on fancy work, although the latter may also be encouraged in the case of girls showing special aptitude for such work.

Text-Books.

Regarding text-books for girls' schools, the Committee are of opinion that it will be necessary to have a special series prepared on the lines indicated above. The language of the text-books for primary classes should be the one in use in every-day life. Two sets of books will have to be prepared, one in Urdu and the other in Hindi. It would be desirable to notify to the different publishers the need for such a series and to offer rewards for the same, and then the Text-Book Committee or such body as the Government may be pleased to nominate should make the necessary selection.

Religious and Moral Education.

The Committee recognize that the question of imparting religious education to girls reading in schools is one of the utmost importance; and yet it is not free from practical difficulties. Every one is agreed that religious education is absolutely necessary in the case of girls, for whom a purely secular education is sadly incomplete. After a careful consideration of the

question in all its bearings, the Committee therefore suggest that text-books dealing with the general principles of ethics and morality, treated from the standpoints of Hindu and Musalman religions respectively and illustrated by stories drawn from the sacred literature of the religion concerned, should be used in all schools. Aided and private schools should be quite free to supplement this moral instruction by a more pronounced religious education on such lines as commend themselves to the managers and proprietors of these schools. Facilities for religious education should be afforded even in Government and board schools, where the local committee might be of opinion that the parents of the girls attending the school want such instruction and are agreed as to the form it should take, but such instruction should be imparted outside the regular school hours.

Inspection.

The Committee are distinctly of opinion that the appointment of at least one Indian Service Inspectress to control the system under the general orders of the Director would prove beneficial to the cause of female education. The Inspectresses employed at present, whatever their future designation may be, should work in subordination to the Indian Service Inspectress. The Committee are of opinion that the services of these junior Inspectresses may be utilized in the inspection of not only state and aided schools but also of the different centres in charge of peripatetic governesses and in checking generally their working. They would also be required to examine the girls, who study at home and apply for a scholarship or a prize as to their capacity to teach a class before they are put in charge of a girls' school. And what seems to the committee to be the most important part of their duty is that they should use their best efforts in awakening and stimulating a desire for female education within their respective circles. They should visit the families of persons interested in female education, trying to evoke interest and enlist sympathy in the matter, and with the help and co-operation of school mistresses and local committees should exert their influence to add to the number of girls receiving instruction.

But besides this official inspection, it is most desirable that all girls' schools should as often as possible be inspected by such ladies as are willing to help in the matter. The Committee are of opinion that, with strict observance of *parda* in girls' schools, it is not too much to hope that wives of Indian gentlemen interested in female education could be induced to pay periodical visits to schools in their neighbourhood with a view to finding out the defects and needs of the schools and offering suggestions for rendering the school more popular and efficient. It may even be possible at the initiative and with the active co-operation of the local committees of Indian gentlemen hereinafter recommended, to organize a board of Lady Inspectresses, among whom the work of inspecting girls' schools in a particular town or neighbourhood may be divided. Whenever necessary, the conveyance used for bringing girls to school should be made available for these Honorary Inspectresses or their conveyance charge be paid out of the money reserved for school contingencies. Any lady who shows sufficient energy and ability in inspecting schools efficiently and in adding to their popularity may be given, in case she needs pecuniary help, an honorarium from the Government, the amount of which would depend on the quality of the work performed, which should be reported upon by the Circle Inspectress. The family or other centres at which instruction will be imparted by peripatetic governesses will naturally be visited by the ladies of the family of the neighbourhood and, if the families from which the girls attend have no objection, may also be inspected by elderly male heads of families—gentlemen whose character and patriarchal interest in the well-being of the children would insure for them a grateful welcome.

Local Committees.

One of the measures which the Committee believe will be of great help in popularizing female education and in keeping it on lines acceptable to the people is the formation of local committees of Indian gentlemen in every town as far as possible. These committees should consist of such members of the different communities as enjoy the respect and confidence of the people, and, unless a non-official gentleman of sufficient energy is forthcoming, the deputy inspector of schools or one of his sub-deputies should be appointed the secretary of the committee. It will certainly be a distinct advantage if such local committees were formed; and all those who have given any thought to the question will find, from a perusal of the following instances of the work in which the help and advice of local committees would be invaluable, that these instances do not by any means exhaust the cases where outside help can do material good to the cause of female education:—(1) Selection of quarters in which schools may be opened. (2) Determination of classes or castes to which admission in any school is to be restricted. (3) Indicating the need for and the character of the moral and religious instruction to be imparted. (4) Finding out the ways in which the services of peripatetic governesses

can best be utilised, with due regard to economy. (5) Determination of questions relating to the internal management of schools, so as to insure their popularity, such as accommodation, conveyance, teachers, establishment, etc. (6) Recruitment of suitable mistresses and women, particularly widows, to be trained as mistresses. (7) Securing the services of Indian ladies as inspectresses. It is hoped that the gentlemen forming local committees will do their utmost in exerting their influence for the spread of female education, by persuading their friends and neighbours to send girls to school and by raising subscriptions and donations for the purpose of opening new schools, granting of prizes and scholarships, employing peripatetic governesses, supplying school buildings and works of similar nature. And the Committee recommend that the efforts of such members as show commendable energy and sacrifice in the work should be duly recognized and rewarded by the Government.

The following further means are suggested as likely to advance female education :—

(1) Besides the usual scholarships and prizes given at schools, money prizes may be granted to girls who have attained a certain standard irrespective of the fact of their attending a school. (2) Books, writing materials, etc., should be supplied, as far as funds permit, free of charge to indigent girls. (3) To begin with, no fees should be charged in girls' schools, but girls receiving instruction under governesses at home should be required to pay fees, the amount of which should be determined by the pecuniary circumstances of the family. The manager of an aided or private school should be left entirely free in this matter. (4) The inspectress or the head mistress of the principal school in a town should holds with the assistance of other mistresses and the local committee, periodical exhibition meetings at which ladies should be invited to see the result of the educational work carried on the place. Needle-work and embroidery done by girls should be exhibited and prizes distributed at these meetings. Recitation of religious and moral passages committed to memory by the girls should also form a feature of these meetings. And, wherever possible, magic lantern shows should be given. It would be desirable to provide each circle inspectress with a magic lantern and a number of slides; stereoscope, phonographs and other scientific toys may be brought into service in order to arouse enthusiasm. (5) An illustrated educational journal dealing specially with the education of women should be started under capable editorship. (6) Ladies engaged in educational work, whether as inspectresses or as teachers, should, as far as practicable, visit the families of Indian gentlemen in order to get them interested in education and to find out from them the conditions under which they would be willing to educate their girls. (7) Besides the salary paid to teachers, a capitation allowance may be given to them in order to stimulate their efforts in getting together children under their training. Several gentlemen consulted report that even a small sum allowed for every girl attending a school has succeeded in adding rapidly to the numbers.

Attendance of Girls in Boys' Schools.

Discussing that all-important question of the attendance of girls in boys' schools, the Committee state that the concensus of opinion seems to be against the attendance of girls in schools meant for boys, and there is no doubt that the general feeling in the provinces is against such a course. It was in deference to this feeling that the Education Commission recommended "that, as mixed schools, other than infant schools, are not generally suited to the conditions of this country, the attendance of girls at boys' schools be not encouraged, except in places where girls' schools cannot be maintained." But the Committee are of opinion that in places where special facilities for the education of girls do not exist, there is no harm in encouraging girls of tender age to attend boys' schools. They recommend that girls of not over eight years of age coming from communities that do not object to the practice should be encouraged to attend boys' schools in places where no girls' schools exist—a recommendation which, we are sure, will be taken exception to by the almost unanimous opinion of Indian public opinion throughout the United Provinces.

Two Notes of Dissent.

The Committee are unanimons that female education should be advanced, but two members of the Committee disagree with their colleagues in certain minor points. Mr. Hamid Ali Khan is opposed to the proposal to have a boarding-house attached to the normal school, as well as to the suggestion that male teachers may be employed in teaching girls till they reach the age of eight years.

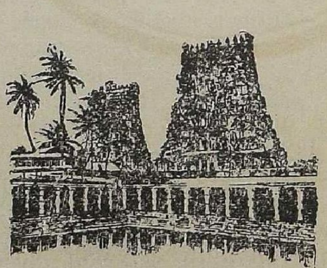
"In this part of India," he writes, "where Muhammadan girls of the better classes observe in the strictest possible manner *parda* from their childhood, and they have done so for generations, any step taken to advance education amongst them should be taken with great care and caution. No Muhammadan gentleman in the United Provinces, excepting perhaps a dozen or so belonging to the new India, who are entirely out of touch with their community, at

least on the subject of female education, would ever dream of sending his girl of even five or six years of age to a public school, though established exclusively for girls and under the sole superintendence of female teachers. This is not only the case with Muhammadans of good family but also with the majority of Hindu gentlemen, who are, in an equal degree, opposed to their girls being taught in public schools, though *parda* is not so strict with them."

Mr. Karamat Husain disagrees with the rest of the members as to the desirability of having separate schools for Hindu and Musalman girls even in the primary stage. His note is so well argued that we make no apology for reproducing it in extenso. He says :—

There already exist in India thousands of schools in which Hindu and Muhammadan boys study side by side, and if that plan works smoothly in case of boys, there is no reason why a departure from a normal course should be made in the case of girls. Considering the fact that in March 1904, 26,048 girls were actually attending *common* schools, it becomes evident that the desire of opening separate primary schools for Hindu and Muhammadan girls is a sentiment which on calm reflection turns out to be in direct antagonism with sound reason. It is the result of that frame of mind which "has wrought deadly havoc for thousands of years." The sooner, therefore, we get rid of it the better. The sentimental character of the desire gains further support from the fact that the advocates of sectarian primary schools are themselves of opinion that there should be no separate secondary schools. That is not all. The establishment of separate primary schools for Hindu and Muhammadan girls will involve an enormous and unnecessary waste of energy, money and time. Instead of having one common school we shall have at least two and possibly more schools. The proposal for the separation of the primary schools is therefore such as should be rejected on economic grounds alone. It may be argued that as Hindus and Muhammadans are separate communities, it is desirable therefore that they should have separate primary schools. The mere fact, however, that the two communities are separate in certain respects is no reason for claiming separate primary schools. One might as well, on the ground of separate physical existence, demand separate natural media or separate political and social institutions, but separation of institutions can only be claimed on the ground of *distinction* in such needs as are essential to the life and well-being of the claimant. If such needs of a section of a community are not distinct *in fact* from similar needs of the rest of the community, that section can claim no separation of the institutions established to supply their common wants. The *distinction* in the needs of a section of a community, which are essential for the life and well-being of that section, is thus the only ground that justifies a claim for the separation of the institutions established to supply the wants of that section of the community. Let us therefore see if such needs of the Hindu girls as are to be supplied by the primary schools are distinct from the needs of the Muhammadan girls. It will be admitted on all hands that the primary schools in question are to be established to supply the needs that are essential for the life and well-being of the pupils, *i.e.*, they are to prepare the pupils for the battle of life and to make them good wives and mothers. It will also be admitted that there is no *distinction* between Hindus and Muhammadans regarding the above needs. The physical and political environments of both are identical, their bodies and minds are similar, their physical, intellectual and moral needs are mainly the same. They have to fight the same battle of life and to perform similar functions as wives and mothers. With so many things in common it is futile to demand separate primary schools. Again, the prosperity of India and a higher life therein under the British rule depend, among other things, on the harmonious co-operation of the various communities inhabiting that country, and the sectarian primary schools will no doubt add to the host of the already existing factors, which go against harmony and consolidation, and which are a source of much trouble to our rulers.

Lady Jane Grey.



THE story of Lady Jane Grey is one of the most touching in English History. Distinguished for her beauty, virtue, learning and accomplishments, she fell a victim, in her 18th year, to the ambition of her father. Lady Jane was the grand daughter of Mary, the youngest sister of Henry VIII, and the eldest daughter of the Marquis of Dorset, afterwards Duke of Suffolk. She was born in 1537. Under the education of a master engaged by her father to teach his children, Lady Jane learnt very

quickly. Besides this she was very sweet-tempered, truthful, and beautiful in her appearance.

In those troublesome days of England, parents were very strict to their children, and Lady Jane was not an exception to the rule. She was very much troubled by her parents. They would laugh at her, rebuke her, and often pinch her. But, as they were also very kind to her, she paid no regard to her troubles by her parents, but took great delight in learning her lessons well.

Lady Jane not only understood French, Latin, and Greek, but also spoke and wrote them perfectly well. She could embroider and had great proficiency in Music. The young and beautiful

Lady Jane was 'a pattern of docility and correctness.' One day, Roger Ascham, the tutor of Queen Elizabeth came to stay at her father's castle as a guest. Passing through the park, he saw that all the members of the royal family had gone on hunting excursions, but not so Lady Jane. On being told that she was in her own room, he repaired there and found her deeply absorbed in the study of one of Plato's books. With great surprise Ascham asked her why she had not joined the hunting party. "I think," answered the girl of 14, looking up with a bright smile, "all their sport in the park is but a shadow to the pleasure I find in Plato; they don't know, alas! what true pleasure means." The gentle and beautiful Lady Jane was loved by all her teachers. They were proud of having such a pupil under them, whose knowledge in languages was a matter of great wonder to all. Her favorite study was Greek. Her long Greek and Latin letters, which she wrote to Ascham and other famous scholars, still exist to prove how far Lady Jane possessed a knowledge of these foreign languages.

Lady Jane's father now attained to a high position. He had become Duke of Suffolk. He was a great friend and counsellor of the Duke of Northumberland, who had to govern England during the minority of Edward VI. But Edward VI. was sickly, and not likely to live long; so these two Dukes, who were at that time the most influential men in England, began to make schemes for the next successor. Suffolk wanted his daughter to be queen, while Northumberland wished his son to be King. Owing to the strong friendship existing between them, they agreed that Lady Jane should marry Guildford Dudley, Northumberland's son. At the same time Edward VI. was persuaded to leave his crown to his cousin Lady Jane, instead of to his sisters Mary and Elizabeth. Guildford Dudley was a beautiful youth of 21. His amiable disposition and pleasant manners fully captivated the gentle heart of Lady Jane, who was now sixteen years old. The marriage took place in June 1553 with great pomp. All the great nobles graced the grand ceremony with their presence. Shortly afterwards, Lady Jane was ordered by her mother-in-law to hold herself in readiness to be crowned Queen of England. Lady Jane was very much terrified and dejected to find herself in such a situation. She was to take the crown of the Princess Mary, the rightful heir, and rule over a people, who would regard her, not as their sovereign, but as a usurper. This very painful thought made her ill, and she was obliged to go for a change of climate. On the afternoon of 10th July 1553, she went in a boat to the tower of London. She had the seat of honor, but her eyes were red with the tears of sorrow and pain. Her husband beside her tried his best to console her, but in vain. In the boat were also her father, the Duke of Suffolk and her father-in-law the Duke of Northumberland. As soon as Lady Jane entered the state apartments of the tower, the two Dukes together with all the nobles bent low before her. She was very much terrified at this scene. The sickly young king was dead, and she was Queen of England. All the then present nobles swore

allegiance to her. She stood trembling; her eyes were burning red; at last she fell to the ground and lay there sobbing After a while coming to herself she got up on her knees and prayed that she may govern the country wisely and with justice, provided that her accession to the throne was rightful and lawful. The people were unfavorable to Lady Jane and dissatisfied with the Duke of Northumberland. In their opinion the rightful heir to the crown was Princess Mary, and so Mary was proclaimed Queen throughout the country. Soon afterwards Lady Jane's father informed her that she was queen no more. She replied, "I had taken the crown in obedience to you and you only I acted against my conscience, but I could not do otherwise—for disobedience to parents is a great sin." Instead of being queen she was now in prison. Her husband was separated from her, and she was conducted from the state apartments to the prison room of the tower.

Lady Jane and her husband were accused of high treason; and sentence of death was passed upon them. They were informed that February 12th was the day appointed for their execution. Shortly before her death she addressed the following letter to her father:—"Though it hath pleased God to hasten my death by you, by whom my life should rather have been lengthened, yet I patiently take it; and I yield God more hearty thanks for shortening my days than if all the world had been given unto my possession with life lengthened at my own will."

Lady Jane did not consent to her husband's entreaties for a last interview, lest the tenderness of their parting should prevail over their fortitude, but said that they should soon meet where no mortification, misery or even death could trouble them.

Standing at the Tower window, she saw her husband led to execution, and waved him a silent farewell, sobbing, "Oh! Guildford, Guildford!" After an hour, while on her way to the scaffold, she happened to pass by the cart carrying the lifeless body of her dear husband. This made her shed some tears, but they soon disappeared when she was informed of her husband's courage and constancy at the time of his execution.

Sir John Gage, in charge of the tower, most humbly entreated her to give him some token of remembrance; and she gave him her tablets in which were written three sentences in Greek, Latin, and English suggested to her by seeing the dead body of her husband. Their substance ran thus:—"He whom human laws have condemned will be saved by Divine mercy; and if my own fault deserves punishment, it will, I trust, be extenuated by my youth and inexperience."

At the scaffold, she said, "my crime has not been ambition, but a want of firmness in resisting the instance of those whom I have been accustomed to revere and obey." She concluded her little speech with a solemn profession of her faith and a repetition of the sacred 51st Psalm.

The executioner fell on his knees to implore her forgiveness, which she at once granted, and prayed him to despatch his business quickly. A handkerchief was tied round her eyes, and she was guided to the block. She laid her head upon it and exclaimed, "Lord! into thy hands I commend my spirit."

In a moment the axe fell and all was over. Thus this gentle lady breathed her last and went to enter into the joy of Him who ever helps and saves.

Brij Mohan Lal Varma.

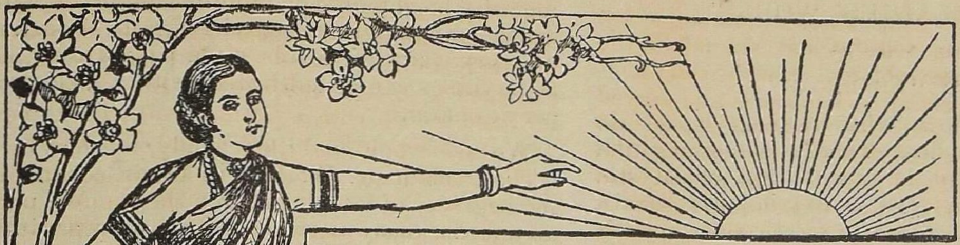
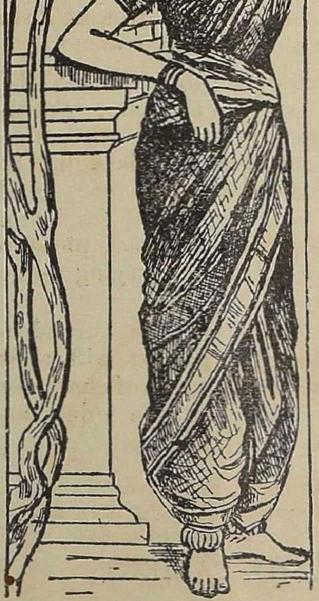
EVENING.

[By a Girl of Fourteen.]

'Tis even, and the summer day is o'er,
The little birds have long since sought their nests
And silent left the woods, which all the day
Resounded gaily with the sweetest songs
Of many voices. Lambkins with their dams
Frolicked and scampered to the fold, led on
By faithful shepherd dogs. The lazy kine
With slow and easy gait came up behind;
The peasant, weary of his hard day's task,
Sees from afar his wife and children all
Expecting his return. He sups, and then to rest,
For in the morning early must he rise
To work renewed, lest grim starvation enter
The hovel poor, wherein dwell he and his.

The sinking sun has disappeared behind
The mountain tall. Soft clouds, glowing but late
With golden beams that issued from the orb
Hanging resplendent in the sky but now—
(While softly o'er the heaven's path they float
In eager chase as if they sought to win
From fair Diana an approving smile),
See now bathed in her pale silvery light
Who rises bright when fails the lamp of day,
And swiftly glides across the sky,—wooing
The waves that steal upon the shore, and with
The streams and rivers playing, and oft-times
Her face behind a kindly cloud concealing,
And reappearing brighter than before.

The zephyrs whisper to the trees, that bend
And sway their stately heads, replying soft
With murmurs low. 'Tis now that steals without
Nature's fond worshipper, to pass the time
Beneath the wondrous stars that God hath made.
And, while he seeks to understand, all things
Of nature speak to him, as lying there
He lists to every well-known rural sound
That breaks upon the silence of the night.

Our Special Indian Lady Contributors' Column.

I.—A TRIBUTE TO THE MEMORY OF MISS KEAY.

IN the death of Miss Keay, Lady Principal of the Dufferin School, Lahore, quite a venerable figure in the cause of Female Education in the Punjab has been removed, and it is no exaggeration to say that, while one cannot be other than thankful for the memory of a good life, a gloom has nevertheless been cast on the hearts of many by the sad event.

She took charge of the school twenty-four years ago, since which time she devoted herself steadily to the good of that institution, unmindful of herself and unsparing of her own energy and strength.

One cannot but have a mingled feeling of sorrow and consolation at the death of Miss Keay. The one feeling comes at the thought of losing so eminent a promoter of Female Education, a true friend to all those connected with her, and a zealous worker for the cause of Christianity; the other is felt because she has passed into her rest, so well deserved after a life of untiring goodness and charity, constantly diffusing love and comfort to others.

While a kind and tolerant mistress, an efficient and capable teacher, she was as well a perfect companion to her pupils.

Her views about Female Education in India were very liberal, and she did not, as many others are wont to do, consider Western education beyond the reach of the Indian girl's intelligence. Her congenial nature, forgiving disposition and loving heartedness, rendered her most loveable to all.

Only the most extreme cases made her have recourse to chastisement, for it was her firm belief that the best way of effecting reformation was by means of offering forgiveness for faults and shortcomings. She was always opposed to the expulsion of girls, for she said, "It ruins a girl's prospects for life."

It was one of Miss Keay's dear wishes that she might leave this world in the midst of her work and pupils, and it is a matter of thankfulness that that wish has been gratified.

Her remains were carried to their last resting place on the evening of the 6th July. The funeral service was conducted by the Rev. J. C. R. Ewing, and the procession, attended by many people from outside stations, was one of the largest and most effective that has ever been witnessed in Lahore.

The coffin was borne by the husbands of some of the old pupils.

Another hand is beckoning us,
Another call is given;
And glows once more with Angel steps
The path that reaches heaven.

Fold her, O Father! in Thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee.

Sweet promptings unto kindest deeds
Were in her very look;
We read her face as one who reads
A true and holy book.

JULLUNDER CITY,
9th July, 1905.

N. M.

II.—"LADIES' WORK."

By "Shahinda."

I do not know what women would do without needles. There is something that is so restful in that stillest of all still employments. A work-basket imparts such a homely appearance to a room, and there is scarcely a woman who does not acknowledge in some form the charm of "work," which exorcises every worry.

The work which we must do for ourselves is always so pleasant when done. The happiest position—there can be no doubt about it—is when we are not poor, but yet do not roll in wealth. When there are great riches, there is a keen loss of pleasure, caused by wealth, the indifference felt to a thousand and one things that once had been so treasured when purchased with thought and carefulness, the manifold homely enjoyments that are now blotted out of life.

A few people there are who hold riches as trustees. In their own simple home-ways and wide benevolence they seem to approach their happy homes with the simple tastes dear to their hearts. The mere silent "action" of people who are contented, people who are not aspiring to any earthly object, people who are content to be and appear what they are, the mere quiet life of such people is in itself an influence and thus in itself the rarest and costliest work.

I was only thinking of how much work we find to go along with homeliness, and of how much of both go along with contented minds.

Needlework soothes many a worry and quiets many a storm. Mere advance in work is interesting and every stitch well set gives a sense of great satisfaction.

Plain sewing, white seaming, hemming—all that beautiful neat work that a womanly woman delights in, stitching, inlaying, felling, running and all the rest of it—then there is the inexplicable marking and darning taste—then comes embroidery with its gorgeous exquisite pile of tints that light up a room and in whose bewildering brightness we can't help revelling. Some people have a horror of patchwork. To me it seems the outcome of a female mind gifted with praiseworthy economy. This is a good colour practice. If people would make artistic work, they would advance in taste.

It is not merely to seize on a shade, though even that is something when it betokens aptitude and readiness to discern hues, but it is to see the colours that make up chords that will chime together into harmony. The value of little dots, the fallacy of dull mixtures, the modes of heightening one tint by adding or with drawing another that seems irrelevant, the extraordinary value of details often passed over, all these things can be cultivated with a little proper attention.

We seem now and then gaudy, but how rare is good colouring. Working in bright colours is the best way of learning to mix them. We pick up unconsciously vague ideas that we reproduce and come to see by instinct how to tone down a too gay expanse by a dot or two.

It is a very inartistic plan to work slavishly according to the pattern set before you. For the eyes, it is like endorsing an opinion we cannot hold. Even supposing the pattern is right, we ought to see for ourselves that it is so. In all handicrafts there is so much scope for invention. To some people there is a vast pleasure in trusting to their own tastes, carrying refinement in them.

There are trifles which may be turned to account for adornment, things that will show taste and bring out a valuable stamp of character, as a real production in which the mind has gone with the fingers.

III.—SITA, THE PATIENT.

A paper read by Mrs. Vasudeva Rajah of Kollengode, before the Palghat Ladies' Association.

ANY one who has ever visited India cannot but be struck with the innumerable legends and the invaluable puranic stories that surround every Hindu household and influence every Hindu home. And of these puranas, the two grand epics, the Ramayana and the Mahabharata, hold the first place.

Now among the several ideals of virtuous womanhood found in the ancient sastras and puranas, and generally held out to us, Hindu girls and women, as models for imitation, no character holds sway over our hearts more effectively and none touches our finer emotions more sympathetically than the fair heroine of the grand epic of the Hindus. I mean "Sita" of the Ramayana, a poem sung by the ancient bard of immortal fame, a poem furnishing practical examples for wives and husbands, for brothers and sisters, and of virtues acted out on the life's stage.

It is the noble traits, the lofty sentiments and the heroic character of this fair damsel, that we propose this evening to make a study of.

Born of the mother Earth, when Janaka, king of Mithila, ploughed the field for sacrifice, she obtained the name "Sita." She was brought up by him in as affectionate and princely a manner as was worthy of her and she soon grew up into a beautiful and accomplished maiden in the flower of her life. She was given every sort of education suitable to make her worthy of being the consort of Ramachandra, and she in no way differed from Mahalakshmi, the spouse of Vishnu, the Lakshmi of whom she was but a divine incarnation. And her hand was joined in happy wedlock to that of Sri Rama, the hero of the Ramayana, as his partner for life in the performance of every duty and as his devoted wife throughout her life. Here I may say that Sri Rama was but one of the avatars of Vishnu. Sita's sisters also were married at the same time to Rama's brothers and joyous were the greetings and loving the reception given to them by Dasaratha, his wives, and by the people of Oudh; and bliss reigned supreme in the palace and the whole kingdom.

It is said that there is an alloy in every happiness and that there is no unmixed blessing in this world; and true to this saying dark storm clouds loomed large in the horizon and began to gather over the heads of Sita and Rama, ere many peaceful days of bright sunshine had been enjoyed. Then a time of troubles and turmoils began for them, they were obliged to lead the lives of ascetics in the forest of Dandaka, Rama abdicating the throne in favour of Bharatha, his next brother; for, true to the two boons which Dasaratha had promised to his second wife, Kaikeyi, of whom he was very fond, he was obliged to send his Rama to the forest to lead the life of a mendicant, wearing the rough barks of trees instead of the regal robes and living upon herbs and roots instead of the delicious dishes of his royal home.

It is only in times of difficulties that one's inner nature is completely brought out and that we are able to make a true study of one's character, which cannot but display itself then. How serenely and happily and how earnestly too Sita implored her husband to take her along with him to the forest, where she said it would be all sunshine to her when her husband was near, we shall see later on when we come to discuss her traits in detail.

Suffice it to say for the present that she with her husband Rama and his devoted brother Lakshmana went to the woods inhabited by the wild beasts; there to serve her lord with all devotion and fidelity, for is there a greater or a sweeter happiness for a woman than to serve her lord and to be always by his side! There it was that the fell ten-headed monster "Ravana," the giant of strength and the conqueror of gods and men, having heard of the beauty of Sita, came down to their *asrama* actuated by a brutal desire to get possession of her. How Ravana managed to separate Rama and Lakshmana from Sita through the help of his underling Maricha, who by his power of illusion taking the shape of a lovely deer with a golden skin, played before Sita, and how she not knowing that it was a trap laid for her compelled Rama to follow it and get it for her; how while she was alone Ravana took her by force to his golden city of Lanka and kept her as his prisoner in a garden of asoka trees for about ten months and more; how she repented her foolish wish and wailed and wept for Sri Rama; and how Rama when he returned after killing the false deer to Sita finding his beloved wife missing lamented and cried like a child and roamed about the whole forest in search of her, are facts too well known and too pathetic to be depicted in detail. At last Rama with the help of the famous Hanuman and Sugriva the king of monkeys, who were all Devas in animal form, traced her out to Lanka and redeemed his faithful spouse by killing Ravana in a great war, to the extreme pleasure and happiness of the Devas and others.

Now, coming to those special occasions when Sita displayed her noble and heroic qualities, first, we shall see how she conducted herself when Rama persuaded her not to follow him, but to live in her royal home, as the forest was not a fit abode for a delicate queen like herself. The warm heartfelt affection she had for her husband was seen when she replied "Do thou accept my prayer whose heart is wholly thine, knowing not another, ever clinging to thee, resolute to die if left by thee." This she said smiling amid tears, not thinking that he would insist on a separation, yet fearing it and wreathing her soft arms round his neck and pressing her cheek to his. She said she had done no wrong to be abandoned by him and that the wife alone of all the relatives shares the fate of her husband. And, though Rama, fearing the perils and hardships of the forest for his darling, painted them in the darkest hues, they made her more resolute to go with him, and bursting into bitter tears she told him that the thorns would be as soft as linen, dust as sandal, grass as carpet, roots and leaves as sweet as nectar if only he were with her. Again she says "O Rama, thy company is heaven and thy absence hell. Let me die at once if thou forsakest me. I cannot bear this grief for one brief moment, how then shall I live without thee for 14 years!" What a world of devotion and resolution is shewn in her words!

Secondly, coming to the portion when Ravana came to prevail upon her to yield to his entreaties, we see her great firmness of mind and her perfect trust in God displayed, when she, worn out with weeping and starving, says in low but firm accents to the mighty Ravana, "Take back thy mind from me and place it on thine own wives. Devoted to one husband, I will never commit sin. With wealth or riches thou canst not tempt me. As the rays of the sun belong to him, so am I Raghava's alone. May good befall thee, Ravana, take me back to Rama." She further advised him to make friends with Rama for his own safety, for she told him unflinchingly, alone as she was and at the mercy of the mighty chief, that if Rama was wroth with him, Ravana would be destroyed. When he, finding that gentle words and supplications were of no avail, resorted to force and threats, she rose equal to the occasion and defying him patiently waited for her husband to come back and take her. She was gentle and sweet, but her heart was strong and she was protected by the virtue of her own character.

Thirdly, it is really marvellous to see the extreme patience with which she brooked the indifferent treatment she received at the hands of her husband, when they met again after a long separation, instead of being received with open arms, when she was asked to prove her innocence in the public. When Rama, after destroying his enemy, met Sita with her tender face lit up with love and joy and with eager longing eyes fixed on him, he spoke to her calmly that the wrong inflicted by Ravana had been punished and that he had laboured and fought for her sake: but she must prove her innocence in public before he takes her to him, since she had been living in another's house for such a long time. This he asked her more to satisfy the public, for he wanted her to be above every suspicion, though he had implicit faith and complete confidence in her fidelity and devotion. What was she to say to this? She was conscious of her stainless purity and of all she had endured for his sake. The woman in her wept for a few moments, then her hero-soul asserted itself. "Why speak such harsh and unbecoming words, O! Warrior! as a common man addressing a common woman? I am not what thou thinkest. Do thou believe me. I swear by my own character, my heart was always in thee. Thou dost not honour my character enough. O! Thou that knowest characters! Thou art not sufficiently mindful of all my devotion and my blamelessness." So saying, she turned to Lakshmana and asked him firmly to make her at once a funeral pyre since she cared not to live, branded with an unfounded stigma to her name. And, when the fire was roaring and leaping, she, with a mute farewell to her husband and with no word of pleading or imploring mercy, spoke to the fire, the witness of the people, to protect her and with a majestic dignity entered the leaping flames. But Agni shone amidst the fire with Sita radiant on his lap and restored her to Rama and they both returned to Ayodhia amidst the entire rejoicings of the universe.

Dear ladies! There are many other admirable and noble traits in her character which she displayed on different occasions for us to be studied, but our time is too short for that and I fear I have already taken up too much of your valuable time, so requesting to be excused I will conclude with many thanks for the kind attention you have given me.

English Character.

By an Indian Visitor to England.

In order to estimate justly the real character of the English, we must see them in their very homes and by their firesides. Here, in India, we see only one of the sides of the Englishman, and that is the official side—a stiff and unlovely side it is too. It is in his own home in old England that his genuine qualities come out; out of his home he loses his genuineness and puts on a stiffness and reserve which entirely hide his own inherent characteristics. An Englishman, when he sets his foot on a foreign land suddenly becomes conscious of the fact that he is an Englishman, and at once makes up his mind to stand on the dignity of his race. A great deal has been said about the want of social intercourse between Europeans and Natives. I think myself that the time will never come when there will be free social intercourse between the Europeans and Natives. The gulf which separates the two nations will never be bridged, be our countrymen ever so much educated and civilized. It is the nature of an Englishman to keep himself aloof from a foreigner, whether Asiatic or European, one with a dark or a white skin. A channel only 20 miles broad separates France from England, and yet there is a gulf between the people in these two countries, nearly as wide as the one which separates the English from the dark inhabitants of Asia. The English are the most reserved of all races, and, unless we see them at a closer view and in their natural element, we are apt to draw unjust conclusions

as regards their real character. In the first place, the Englishman, who here puts on a "touch me not dignity," who only condescends to bow to you from a distance, and with the utmost difficulty makes up his mind to utter a few formal words to you, is a far different person from the one you meet in old England. There, in his own foggy land, he will give you a warm shake of the hand, hug you even, and swear eternal friendship, notwithstanding your dark skin; nay the darker the skin the warmer will be the welcome.

If a foreigner wishes to know anything of the English nation, he must live in London for a length of time. Take London away from England and there is nothing left; for the whole genius and activity of the nation is concentrated in that single town. There is nothing of course very picturesque about this huge mighty capital. Other towns in Europe are more attractive. Paris, for instance, is a perfect paradise compared with smoky London, and some of the Italian towns, such as Venice, Milan and Florence, are far more romantic in appearance. There is nothing which so much disappoints a foreigner as the first impressions of London. Everything is bustle and excitement at first; and he becomes too bewildered even to stop and think where he is. It is only after a few days sight-seeing that he can realize the splendour and magnificence of this mighty modern Babylon. One may drive from morning till evening and still not come to the end of London. The eternal smoke from the chimneys and the neverceasing roar from thousands of British lungs forcibly remind the foreigner that he is in a working country and amid working people. Climate and soil, it has been said, have great influence on the character of a nation; and if there is anything which has tended to make the English the fierce, hardy, enterprising nation, we see them this day, it is the climate and soil of England. It is after all a rude and foggy land, storm-beaten on all sides. Once the soil was poverty-stricken; moisture pervaded everything, and there were nothing but slushy moorlands and muddy rivers in this misty island. During the time of the conquest, Brittain only consisted of wild deserted commons covered with furze and thorny plants. Now what is it? 'Green England' and that expresses all. What a labour it has been to humanise this land of marsh and fogs? "In every country the body of man is rooted deep into the soil of nature," and this nation, which has converted a rude, uncongenial land into a paradise of comfort and plenty, are the very people pre-eminently adapted for endurance and enterprize; and with whom we are now so closely united. We find them everywhere in the world, toiling hard and leaving some of their own marks behind. Yonder in the far West everything is anglicized—for America will soon be a "Greater Britain," and here, in the East, we too are making awkward efforts to be English. We are not to be blamed for it. The English are an active and enterprising race, and the national genius of the British mind never fails to transform those nations who feel its power and influence.

I spoke just now of London not being very attractive, and so it is; but still no town can be more impressive than London. The solidity of the buildings in the metropolis speaks the industry of ages, and the whole country seems to have felt the touch of a master hand. Everything is transformed and every bit of land has been turned into its best use. "England," says an American writer, "is a huge phalanstry, where all that man wants is provided within its precinct. Cushioned and comforted in every manner, the traveller rides as on a cannon-ball, high and low, over rivers and towns, through mountains, in tunnels of three or four miles, at near twice the speed of our trains, and reads quietly the *Times* newspaper which, by its immense correspondence and reporting, seems to have mechanized the rest of the world for his occasion." England in the hands of any other nation would never have become a 'Green' Island. Even, as it is, there is very little in the climate to attract a stranger from a sunny land to England, where the night and day are very nearly of the same colour. Nothing is so rare in this island as a fine day; a misty darkness covers the whole land all the year round; and in large towns, such as London and other manufacturing centres, the fog and the soot aggravate still more the distemper of the sky. An Englishman, therefore, is obliged to stay indoors; he never stirs out of his house without taking an overcoat or an umbrella. Everything outside is bleak and cold; warmth and cheerfulness are only to be found near the fireside; and, being of an affectionate temper, he dearly clings to his home. An English family, gathered round the fireside in the soft twilight is one of the sweet homely sights which I can hardly describe in words. An Englishman may wander all over the world, but still his mind will linger fondly by the side of his cheerful hearth, the remembrance of which he holds sacred to the end of his life. Never do they fail to sing of their sweet homely pleasures. Here are a couple of verses from one of their most popular songs—

"Home is home howe'er lowly,
 Peaceful pleasures there abide,
Soothing thoughts and visions holy,
 Cluster round our own fireside.

There is sure no spot on earth,
 Wheresoe'er our steps may roam,
Can outshine the smiling hearth,
 Of a tranquil peaceful home."

There is very little of this pure affection for home in the Hindu. He, of course, never likes to leave his home; but it is more the dislike of change and the aversion to exertion that make him cling to his native place. In an English home the mother's influence is the strongest; she it is who reigns supreme, and it is the women who inspire and refine the men. The wife is associated with the husband in everything. She is a person. With them love is not a passion; it is a promise and a devotion. King Alfred has left a true portrait of the English wife. Here it is—

"Thy wife now lives for thee—for thee alone. She has enough of all kind of wealth for the present life, but she scorns them all for thy sake alone. She has forsaken them all, because she had not thee with them. Thy absence makes her think that all she possesses is nought. Thus, for love of thee, she is wasted away, and is near death for tears and grief."

Such sentiments do not appear meaningless to an Oriental; they are not a bit exaggerated. Their society is wholesome, because they are united by such powerful affection and firm fidelity. Woman is man's companion and equal in England; she is no second.

But how is it, it may be asked, that an Englishman, who you say is so very fond of his home, leaves his own native land and does not, in the least, mind living in any part of the world? Because there is something else that is stronger in him, and that is the love of enterprise and money-making There is no nation half so enterprising as the English. Just start a company in the Polar regions for hunting the seal, or one in the centre of Africa to trade in crocodile skins, you are sure to secure the sympathy and support of a number of Englishmen. You will find them in every corner of the globe toiling away to put something into their pockets. It is difficult to say whether the love of enterprise or that of money-making is stronger in them. I believe myself that the latter is far stronger; for man after all is a selfish being and an Englishman is no exception to the general rule. We too Hindus, as a race, are renowned for the love of money; but there is a vast difference between us and the English. We love money for its own sake; but the English pay a homage to it simply because it enables them to enjoy this world better. A London merchant, for instance, hoards his thousands, not being overscrupulous about the means he uses to obtain them; but, after a time, he retires from business, takes up a fine country residence, keeps another establishment in the West end of London, gives his sons a first-class education, though he himself is at a loss to put his 'h's' in the proper place, introduces his daughters into the very best of society, and ends by being a 'Sir' somebody, and if he has a little more ambition and a little more 'go' in him, he becomes an M. P. as well. What a contrast this is to any one of our Banyas, who will "compass both sea and land" to earn a few rupees. He too heaps his hoards, and the larger the heap the greater is his satisfaction. But he won't for all the world spend a few rupees out of his savings to procure for himself a decent suit of clothes. An Englishman, on the other hand, not only knows how to earn money, but he knows better how to spend it.

The English are known as a "nation of shop-keepers," and so they are in every sense. Walking through any of the principal streets of London, or any other large town in England, nothing so much strikes a foreigner as the splendour and magnificence of the shops. And they are pre-eminently fitted to be a nation of shop-keepers; for no other nation in the world have so much business capacities as the English. They have in them nearly all the qualities which constitute a mercantile nation—the spirit of system, order and calculation, the attention to details, the subordination of details,—these and other, what I may call, mercantile qualities, every Englishman is endowed with from childhood. They carry their business habits everywhere, even to the play-ground. You should see a number of English boys on a play-ground; it is a sight worth seeing. They set about it in earnest; begin their play at the exact hour which they may have fixed beforehand and end it also after an exact interval of time, and the whole time they are engaged in it, they never for a moment fail to apply their heart and soul to it. They are positive, methodical and formal, and above all they love routine in everything. In my opinion the love of routine in the English has done more towards ensuring their greatness than any other quality which they may possess. We, natives of India, have still to learn the value of time; and, as for method in our work, we have nothing of it whatever.

I do not wish to praise the English or make them out to be paragons of virtue. I only wish to give my own impressions of them, having had the privilege of an intimate acquaintance with their inner life. Hence it is necessary to point out their conspicuous weak points as well. One weak point in them is the 'spirit of brag' which every Englishman possesses. "The English are," writes an old traveller, "great lovers of themselves and of everything belonging to them. They think that there are no other men but themselves, and no other world but England; and, whenever they see a handsome man, they say he looks like an Englishman, and it is a great pity that he should not be an Englishman: and, whenever they partake of any delicacy with a foreigner they ask him whether such a thing is

made in his country." Everyone who is not an Englishman is a barbarian. Even the street boys in London have their swagger; they never fail to laugh or make some joke at a foreigner if they see him passing by. An intoxicated soldier, for instance, if got hold of by a policeman in any of our streets in Madras, says in that swaggering way :—"Let me go, won't you? I am an Englishman. By Jove! I am;" and even uses stronger language often. The habit of brag is found not only in the lower orders of the English, it runs through all classes, from the *Times* newspaper, through politicians and poets, through Wordsworth, Carlyle and Macaulay, down to the very boys of Eton. When even Shakespeare, the greatest of Englishmen, brags so eloquently, we cannot wonder at our Anglo-Indian friends following his example. Shall I reproduce here a 'bit of brag' from the immortal Shakspeare?

> "This royal throne of Kings, this sceptered isle;
> This earth of Majesty, this seat of Mars;
> This other Eden, demi-paradise;
> This fortress built by nature for herself,
> Against infection, and the band of war:
> This happy breed of men; this little world;
> This precious stone set in the silver sea,
> Which serves it in the office of a wall,
> Or as a moat defensive to a house,
> Against the envy of less happier lands:
> This blessed plot, this earth, this realm, this England."

An Englishman has really the very best opinion of himself. You can't convince him that he is only a human being accidentally placed in better circumstances than his neighbour. He has also a good deal of pluck, and that necessarily follows from the good opinion he has of himself. It is, I believe, in some respects, good to estimate oneself highly. We Hindus are proverbially known as a nation of cowards. May it not, I venture to ask, be due to the fact that we have too low an opinion of ourselves? We are cowards simply because we feel that our thoughts and opinions are not worth putting into practice. An Englishman, on the other hand, gives out his views openly; he is frank, because he is of the opinion that he never errs, and that every thought of his must of necessity be right and just. He is also sincere in everything and hates craft and subtlety; his very countenance has sincerity stamped upon it, and he possesses an instinctive love for truth. An Englishman will confide in an Englishman and their hereditary rectitude forms one of their essential characteristics. Their power chiefly rests on their national sincerity. It was Madame de Steal who said that Napoleon was greatly irritated because he found out that the English were able to unite success with honesty. The ruling passion of the English is a terror of humbug, and nothing do they detest more in a foreigner than the want of sincerity and moral courage. They are a plain-dealing nation, and they naturally expect plain-dealing from those with whom they come in contact in their every-day life. Alas! we are still lacking in that very quality which forms the pride and glory of an Englishman.

The Englishman are also a liberty-loving race; their national honour is everything and rather than bring any disgrace upon themselves as a nation they prefer sacrificing their lives. They wish to be kings everywhere, not only in their own homes, but also in the world, and there is enough of personal force in them to take the lead wherever they go. Every Englishman, from the Lord in the upper House down to the very crossing sweeper in the streets, has a passion for independence. In one of their popular songs, which they never fail to sing on convivial occasions, the very first verse runs thus—

> "When Brittain first at Heaven's command,
> Arose from out the azure main,
> Arose, arose, arose from out the azure main,
> This was the charter, the charter of the land,
> And guardian angels sang the strain,
> Rule Britannia, Britannia rules the waves,
> Britons never shall be slaves."

Nothing so much brings out their real sentiments as their national songs, which every Englishman loves to sing. Every one of them seems to have been inspired by a spirit of independence and patriotism. There is also unity among them; and they never fail to combine together for the common good. The English form, as it were, one family and they have solidarity or responsibleness, and trust in each other. Every Britain is intensely patriotic and will embrace the cause of his nation and country with more tenacity than even his life. There is a bond which keeps them all together, and this bond it is that makes them less selfish. And yet, paradoxical though it may seem, these are the very people who are so reserved not only among foreigners but also among themselves. The following description of them is perfectly correct:—

> "Every one of these islanders is an island himself safe, tranquil, incommunicable. In a company of strangers, you would think him deaf, his eyes never wander from his table and newspaper. He is never betrayed into any curiosity or unbecoming emotion. They have all been trained in one severe school of manners, and never put off the harness. He does not give his hand. He does not let you meet his eye. It is almost an affront to look a man in the face without being introduced. In mixed or in select companies they do not introduce persons; so that a presentation is a circumstance as valid as a contract. Introductions are sacraments. He withholds his name. At the hotel he is hardly willing to whisper it to the clerk at the book office. If he give you his private address on a card, it is like an avowal of friendship; and his bearing on being introduced is cold, even though he is seeking your acquaintance and is studying how he shall serve you."

We cannot, therefore, wonder at the want of social intercourse between the English and ourselves, when there is so much of formality and reserve between one Englishman and another.

The English are reputed morose. Frenchmen especially have regarded them as a gloomy nation. Compared with any of the Oriental nations, the English, I think, are extremely cheerful. They are not, of course, frivolous like the French, who by-the-bye are more polite than true. The English look upon life as a reality not as a dream. Their object is to make their lives in some way or other useful. An Englishman never wishes always to be amused; he gets tired of pleasure soon and longs for some useful activity. He is practical in every way and detests sentimentality of any kind. You will never catch an Englishman moping; and in this respect he is an utter contrast to a Hindu. They are by no means a contemplative race, the bias of the nation is a passion for utility. They will never take in hand anything which may not pay. Their genius is concentrated only on those things that are useful. "They love the lever, the screw and pulley; the sea and the wind to bear their merchandise...... Their toys are steam and galvanism. They are heavy at the fine arts, but adroit at the coarse; not good in jewellery or mosaics, but the best iron-masters, colliers, wool-combers and tanners in Europe. They apply themselves to agriculture, to draining, to resisting encroachments of sea; to fishery, to manufactures of indispensable staples—salt, leather, wool, glass, pottery and brick; and by their steady combination they succeed. A manufacturer sits down to dinner in a suit of clothes which was wool on a sheep's back at sunrise." They study use and fitness in everything—in their buildings, in the order of their dwellings, and even in their dress. Every work of theirs is not only useful, it is also thorough and solid. They never do things by halves. I said that they are a nation detesting 'humbug,' and in nothing does this trait appear so conspicuous as in their workmanship. The articles which they turn out, though not showy, are still solid. Our Indian workmen are no doubt clever imitators; but their workmanship is clumsy and not half so neat and solid as that of an Englishman. I doubt if one could get even a pair of boots in India, which would last the same time as an English pair. We cannot, alas! however much we may try, be sincere in anything; least of all in the work we do with our own hands. We give a false appearance to everything,—to our words, our thoughts and our actions. What this may be due to, I cannot confidently venture to suggest; perhaps to our subtle ingenious nature, perhaps to our modesty in our being unwilling to show what we really are to foreigners perhaps,—who knows—it may be due to our climate and soil. When cold has such good effects on the English; it is a natural conclusion that heat should have the opposite effect on us.

It is very difficult to point out certain special qualities as being characteristic of the English; they have in fact a great range and variety of character. Sometimes in them two opposite qualities, quite the extremes, reveal themselves. An Englishman, for instance, is both ferocious and also exquisitely tender; one moment he will throw his boots at his *chokra* swearing at him, and the next moment conciliate him with a couple of rupees from his pocket. He is haughty and headstrong, and at the same time yielding and obliging; he is, no doubt, blunt in manners; but when he makes up his mind to 'play the gentleman' he is all politeness. By-the-bye that word 'gentleman' is one which conveys a world of meaning. There is all the difference in the world between an Englishman who is a gentleman, and one who is not. The fact is, a Britain who is not gentlemanized—if I may be allowed to use such an expression—is not a human being, and he is the worst creature you can come across in the whole world. The fierce, savage, headstrong, obstinate, gluttonous and fighting Britons of old—these are the very people whom we now see polished, civilized, and Christianized. But even to this very day, in England, and in every other part of the globe, we come across the old type of a Briton, of course muscular, strong and rash, but intemperate, lacking every gentlemanly principle, insolently haughty and rude, and in fact anything but a human being. Even among the refined Englishmen we still find some traces of their old nature revealing themselves unconsciously. In former days only the dregs of English society sought refuge in India; now I don't say that this class of Englishmen have ceased pitching their tents in our midst and making their presence felt by us; but their number is fast decreasing, and we ought to be specially thankful that we have, in our midst, a good proportion of the middle class Englishmen and even a few belonging to the upper class—in fact a gentlemanly set. But alas! even among them we notice certain traces of their native character. Nothing is so very difficult as to find among them a really large-minded Englishman, who will soar above the petty prejudices of his nation, come down from his self-raised pedestal, laying aside his, perhaps, not quite unmerited, native dignity, and feel charitably disposed towards the natives.

The English, as a nation, cannot be said to be endowed with high intellectual capacities. They fall far below their kindred nations, the Germans and the French. It is true England has produced a Newton, Bacon, and a Shakespeare; but these are exceptions, and an average Englishman is,

I venture to think, not above any other European intellectually. But what the Briton lacks in intellect he makes up in common sense. It is common sense that characterizes an Englishman; genius he has little but common sense a great deal. I have had special opportunities of being able to form an opinion about the intellectual worth of young Englishmen. In conversing for a few minutes with an average Englishman, one can at once find out his intellectual worth. It is very seldom that you can make him talk on abstract topics; and nothing is more difficult than to draw out a general statement from him. He will tell you, for instance, that his horse, the dun-coloured one, won the race the other day, and that he trained him in such and such a manner; but there is not enough in him to come to the conclusion that any other horse trained in the same manner may be just as good as his; and if he at all ventures to draw an inference it would be that all dun coloured horses, if trained by him, would win the race. An Englishman, I said, has not much genius; but the worst of it is that he despises genius. He will never speak in good terms of his German brethren; "moping wretches," that is the definition of the Germans, which, I heard from a muscular Briton one day. I once had the boldness to ask a celebrated Mathematician in England whether the English were better Mathematicians than the Germans and the French. "Oh! dear no!" he said, "very little original work is done by us; but we shine in borrowed feathers." Yes, that is exactly what they do; but they never fail to arrange their borrowed feathers in such a manner as to produce a magnificent effect on those who see them displayed; and they also arrange them so skilfully as to defy any detection. Doesn't this show a good deal of common sense? Why need genius then? Genius in their opinion is only allied to madness. "No people," said a French writer, "have true common sense, but those who are born in England." This statement is perfectly true. It is common sense which makes them essentially practical, and it is common sense that makes them detest all sentimentality.

I must, in conclusion, notice one other trait in the English, and that is the religious instinct in them. Even before the introduction of Christianity, we could see from the literature of the early Saxons, that they had some sort of longing after the infinite and unknowable, and some germs of a truly spiritual life in them. But their religious instincts always tended to some practical results; and they embraced Christianity, because they thought that Christianity, above all other religions, was the most practical. Religion to them is not mere doctrines and formulæ; it is something which will serve as a practical guide to them in their every-day life. It is Christianity that has made them what they are—strong, powerful lovers of justice, mercy and truth; and, again, it is Christianity that has inspired them with their noblest actions. This religion it is that has given them a moral superiority, which has been the means of enforcing obedience from all nations, making them respect those Christian virtues—truth, justice and mercy. Though the Hindus are said to be instinctively religious, yet there is a great difference between the religious instinct of the English and that of the Hindus. The religion of the latter is more theoretical, more a poetic sentiment and a philosophic idea, which plays no part in one's every-day life; for to exercise such a religion, one is obliged to renounce the world and live the life of an ascetic. A religious person among the Hindus is one who is essentially contemplative, and who has little or nothing to do with the world. Christianity, on the other hand, does not wish its followers to renounce the world, but it teaches them to lead noble, unselfish lives, and make themselves useful in the world; and this is the religion which has taken such deep root in England, and which, by the means of the English nation, is gradually spreading throughout the world. Christianity, as a religion, has the most effective hold on the English nation, directing their actions and inspiring their lives. Even those who have not come under the direct and conscious influence of Christianity are unconsciously influenced by it.

Jaganmohini

(Wife of Babu Keshub Chunder Sen.)

THE wife of Chandra Kumar Mazumdar had the honour of giving birth to this noble and gifted lady on the 26th of December, 1847, at a place called Agarparada not far from Calcutta. During her childhood she was called by the name of Gulab Sundari in her parental home. She was married in her ninth year to Keshub Chunder Sen, that great orator and Brahmo leader of Bengal, that giant son of genius that stood indeed upon the earth but towered above his fellows. When Jaganmohini came to her mother-in-law's house she found her husband entirely devoted to religion with no concern about worldly affairs. The family members persecuted not only Keshub Chunder Sen for having embraced the religion of the Brahmo Samaj, but also his young wife. Although Jaganmohini knew nothing about religion then, her faithfulness and devotion to her husband were such that she took care to see that the evil criticism against her husband did not reach his ears

and thus tried to comfort him in his trials. The dignified strain in which she repelled the foul language of the assailants against her husband is beyond all praise. While matters stood thus, he separated himself from his family and found an asylum in the house of Debendranath Tagore, considered to be the head of the Brahmo movement in the year 1861 on the occasion of the anniversary of the Brahmo Samaj, thinking he could not act according to his own conscience and religious principles if he remained in the midst of his relations. Though Jaganmohini was then 13 years of age she was wise enough to think it right to be with her husband and went along with him. During their stay in the house of Debendranath Tagore, Keshub Chunder Sen fell seriously ill. During the illness they had to shift to the house of a friend of Keshub Chunder Sen. The patience, fortitude and courage that she exhibited under such trying circumstances and the service that she rendered to him in his sickness and sufferings are typical of the Hindu heroines of old. After he recovered from his illness, Jaganmohini proved herself a very useful companion to him in the administration of the affairs of his Church. She did not for a long time accept the religion of the Brahmo Samaj, but began to question her husband on many points of doubt and it was only after being thoroughly satisfied with the reasonableness of his answers that she converted herself to her husband's faith. They afterwards lived happily together and were blessed with sons and daughters. Jaganmohini, being a woman of no ordinary powers of mind, laboured to bring up her offspring "in the way they should go" and they became worthy children of worthy parents. The wife of the present Maharaja of Kuch Behar is the daughter of this lady. Jaganmohini was the President of the Society known as Bharat Asram in Calcutta. Besides, she was always offered the Presidentship of any ladies' gatherings that took place at any time and in any part of Calcutta. Even after the death of her husband, she helped the Brahmo Samaj in various ways. The members of all sections of the Brahmo Samaj had the highest regard for her. She had control over the members of the New Dispensation, the Apostles of which were in the habit of conversing with her for hours together. Then were revealed to them her proficiency in religious studies, her love for truth and justice, her genuine and unostentatious charity, her affection for her community and, above all, her unparalleled devotion to God; and their love, admiration and regard for her began to increase. In all their difficulties and troubles they always sought the aid of Jaganmohini, whom they regarded as their own mother and who was always ready to relieve them of their wants. She was gathered to her rest in the month of March 1898 and was wept and mourned for as if she had been called away in the full life of her public services. Young and old of all ranks surrounded the house to pay their last tribute of sorrow and affection. She was one of the many distinguished women who shed a lustre upon the age in which she lived, and her name will always occupy an exalted place in the history of her country.

P. V. SESHAGIRI RAO.

Editorial Notes.

Education of Girls in the Punjab.

A recent number of the *Punjab Educational Journal* contained a readable account of the progress of female education in the Punjab, and the facts and figures contained in that article serve in a large measure to illustrate how, slowly but surely, the education of girls is advancing in India in spite of the difficulties it has to encounter. Though schools for women and girls have existed in the Punjab from time immemorial under the management of Pandits and Mullahs, still it was only about 23 years ago that female education in the modern acceptation of the term had its inception. It was in his Durbar held at Lahore in 1862, that Sir Robert Montgomery impressed on the European and Indian gentlemen present the importance of female education and invited their co-operation towards its extension and improvement. As a result of this appeal, there came to be within a period of the next four years 1,029 schools for girls with 19,561 pupils. But it soon became apparent that a large proportion of these schools were merely rudimentary and such as had already existed for the purpose of conveying religious instruction. The wave of enthusiasm after attaining its flood would seem to have ebbed as rapidly; for in 1881 it was found that there were only 311 schools with 9,353 girls, mostly in the hands of missionaries.

The Education Commission of 1882 sifted the problem with great care and found that, just as in the other parts of India, the social customs of the people in regard to child-marriage and the *purdah*, the scarcity of qualified teachers, the inefficiency of supervision as it was in the hands of male officers and the want of suitable textbooks were the chief difficulties, for removing

which they had to make specific recommendations. The Commission recommended a simple system of elementary education suited to meet the special requirements of girls, as well as practical measures to induce wives and female relatives of schoolmasters to become teachers, in addition to the relaxation of rules regarding school fees, the instituting of a very large number of graduated scholarships and the payment of liberal grants-in-aid. The gradual improvement of text-books, the nomination of honorary inspectresses and the award of *Khilats* and other rewards to those who would labour to materially raise the number and efficiency of girls' schools were also recommended. The Education Department of the Punjab has loyally acted upon these recommendations and female education has developed in the province to a great extent. Following the example of Madras, a permanent Inspectress was appointed in 1889, and to her is due the organisation of the work of inspection, which has helped to introduce all the various improvements that have been made during the past few years. Another Inspectress and two assistants have been recently appointed, who are doing yeoman service in expanding female education. Private agencies, specially the Christian Missions, have, from so long ago as 1863, been endeavouring to supply efficient mistresses for girls' schools, and we are glad to see that Government is anxious to supplement their work, the latest evidence of this being the establishment at Lahore in January last of a Central Training School for women along with a boarding house. The finding of qualified female candidates for the training classes has proved one of the chief problems of female education in our country and it is encouraging to learn that in the Punjab "the time has "now come when the difficulty of recruiting "candidates for normal training can be over-"come. Primary and Secondary education has "developed sufficiently to supply the general "basis. The greater freedom which is begin-"ning to be experienced among women of "practically all classes of society; the desire on "the part of school-masters to have their wives "and daughters trained for employment; the "more enlightened treatment of widows not "only opening the way to remarriage but also "to the earning of their own living as teachers; "the possibility of a woman's leaving her home "and living in a school boarding-house; these "all are preparing the way for an abundance "of the raw material which can be worked up "by judicious and careful training into the future "teachers of the daughters of the Punjab."

During 1903-04, the latest year for which figures are available, the Punjab had 3 High Schools with 29 pupils, 12 Middle Schools with 199 pupils and 332 Primary Schools with 13,944 pupils; and the total expenditure on them all was Rs. 1,47,474. These numbers are no doubt exceedingly small for a large and populous province like "the land of the five rivers," but, in view of the difficulties which female education has had to meet there and in comparison with the figures for previous years, they are not at all discouraging. Needless to add that we watch with keen interest the progress of the Punjab and pray that the future may bring about a much better state of female education.

What is being done for and by Indian Ladies.

At the last annual meeting of the National Indian Association, London, it was announced that so satisfactory had been the result accruing from the Gilchrist scholarships to Hindu widows, who had undertaken further to qualify themselves for the art of teaching, that the trustees had agreed to continue the grant of 150*l* a year for another two years. The association had also an education fund, from which grants were made to each of its Indian branches for the encouragement of teaching, and training in the form of scholarships, home classes and of various kinds to schools.

—With a view to giving facilities for having girls educated up to the higher standards at home, the Bengal Government have ruled that girls may draw the scholarship-stipends as prizes even without attending schools, provided that they prove they have attained a higher standard by home study. Training classes have also been sanctioned for the training of schoolmasters' wives and Hindu and Muhammadan widows. A scheme for the extension of Zenana education has also been drawn up.

—Some Nayar girls from the Trivandrum Girls' College have joined in the examination connected with the London College of music which was held there recently under the supervision of Miss Yardley, the Lady Doctor.

—The State Council of Kapurthala has sanctioned the opening of a Girls' School in Sultanpur. In Muzaffarpur a movement is on foot to open a school for Hindu and Musalman girls, where both secular and religious education will be given; and, if possible, it will be arranged for lady teachers to visit the houses of those who wish their girls to be educated at home. In Allahabad, a "Gauri Pathshala" has been opened with the Hon. Pandit Madan Mohan Malavyya as its President.

—At the second Vizagapatam District Social Conference, nine Resolutions were discussed and carried. The Conference condemned the system of early marriage and advocated the postponement of the marriage of girls till they attained the age of 10 years, and of boys till they attained 18 years of age. It was resolved to put down the objectionable practice of paying prices for the bride and bridegroom, as the practice was considered most injurious to the interests and welfare of the community. Resolutions were also unanimously adopted, urging that steps should be taken to encourage inter-dining, inter-marriage, foreign travel, female education and to discourage intemperance and extravagant expenses for marriages. The amelioration of the condition of Hindu widows, and of the lowest classes, formed the subject-matter of two special propositions.

—A public meeting of the leading townsmen, official and non-official, was held recently in Mr. K. Venkata Rau's Hall to consider what steps should be taken to promote the education of girls in the city. Mr. T. Varadarajulu Naidu, District Munsiff, presided. After the objects of the meeting had been explained by the speakers, it was resolved to organise an Association—The Hindu Girls' Education Association. The objects of the Association are :—

1. To induce parents and guardians of girls to send their female wards to school.

2. To visit girls' schools and make such suggestions as they think fit.

3. To supplement the efforts of the Educational Department by providing funds to open classes for teaching, music and singing, etc.

4. To take such other steps as the Association may think fit to promote female education.

A strong and influential working committee has been formed with Messrs. C. S. Subrahmanyam and K. Srinivas Rau as Secretaries, and Mr. S. Marrisiddappa as Treasurer. There are three classes of memberships. Those that pay a monthly subscription of Rs. 5 are styled as patrons, those that pay Rs. 2 a month or taken as members of the managing committee and all others that pay a monthly subscription of at least 8 annas are ordinary members. Already a monthly subscription of Rs. 25 has been promised.

I wish and hope that the Association will have a long career of usefulness to the public.

—An interesting marriage ceremony took place on Thursday, the 15th June, at the " Woodlands," Alipore, the contracting parties being Mr. Nirmal Chandra Sen, second son of the late Keshub Chunder Sen and Srimutty Mrinalini, better known as Rani Mrinalini, widow of the late Kumar Inder Chandra Singh of 1, Harrington Street, Calcutta. A Hindu widow marriage in such high life has not taken place for a long time ; therefore, the event possesses all the more a peculiar interest. The bride, one of the most accomplished and cultured of young Bengali ladies, is well known in the Literary world. She is the author of several Bengali poetical works which have been highly spoken of by those who have read them. Besides being an excellent Bengali scholar, she is proficient in the English language ; and, being gifted with gentle and dignified manners and an affectionate and womanly nature, she has always been a favourite with all who know her. At the time of her first marriage, she was only a child, and when only fourteen years old, she became a widow. She is, however, now of an age when she is capable of judging for herself, and in her present marriage she has followed her own judgment. The marriage took place under Act III. of 1872.

—At Parvatipur, through the exertions, wisdom and tact of Mr. Sribatsapanda, a marriage was celebrated in his house between an Ooriya Brahmin of 21 years and a widow lady of the same caste aged 16 years, on the 23rd June, in the presence of a gathering of officials, pleaders, merchants, zemindars, and Telugu and Ooriya Brahmins. The ceremony passed off without any opposition from any quarter and was tactfully managed by K. C. Padhya and another gentlemen.

—A widow-remarriage was celebrated with more than the usual pomp under the auspices of the local Punjab Widow Marriage Association on Monday, the 4th July, 1905, at Rai Rohshan Lal's premises. The bridegroom was Lala Karam Chand Vidyarthi, an energetic member of the Quetta Arya Samaj, a bachelor, aged 26, and the bride Bibi Koram Devi, a little over 18, the daughter of Lala Surjan Das, who comes from a respectable Chopra family of Lahore. The girl lost her former husband more than 13 months ago and took shelter under the Widow-Marriage Association on and from the 12th instant. The parents of the girl, being ill-advised, and under the pressure of their Biradri and the advice of their friend B. K. P. Chatterji of the *Tribune* Staff, raised a storm in the town, but when all their attempts had failed, they regretted what they had done. In fact, this is the first instance of a respectable widowed girl of Lahore coming under respectable auspices and expressing her desire to remarry rather than lead a life of sin and misery. At the conclusion of the ceremony, the bridegroom promised to give Rs. 50 in charity, *i.e.*, Rs. 25 to the Widow Marriage Association and Rs. 25 to the various Samajic institutions. The bride also gave gold worth Rs. 50 towards the establishment of a Fund for the maintenance

of widows, who, like herself, may take shelter under the Sabha, and two silver bracelets for the Kanva Anathalaya, Jullundher.

—Under the auspices of the Widow Remarriage Association, Ahmedabad, two widows were married during the month of June. The parties in both the marriages belong to the Audich Sahasra Brahman caste. In the one case, the bride Bai Godavary, aged 18, was married to Vaidya Revashanker Uttamram, aged 30, who is a priest in a temple. In the second, Bai Rukhmani, aged 18, was married to Pandya Bhai Shanker Pitamber of 25 years of age.

—The *Arya Darpan* reports six widow marriages having been celebrated in the last month, three of which took place in the United Provinces. Of the one that came off at Pilibhit on the 25th June the parties were Saksena Kayasthas; the ceremony was attended by several hundreds of men and a deal of enthusiasm prevailed.

—The Brahmins of Rawalpindi and its adjoining districts held a Conference recently at Gujarkan; more than 900 were present. They resolved to take necessary steps for the spread of Sanskrit education amongst themselves, to curtail marriage expenses and to fix the marriageable age of boys and girls at 18 and 12 years respectively.

News and Notes.

Between 7 and 8 millions of children are in the schools of Japan. Half of them are girls.

—Mrs. Mary Morton Kehew, President of the Woman's Educational and Industrial Union of Boston, is a member of the new commission to consider and report on the need for technical and industrial education.

—Miss Reba Heyman of Tacoma, Wash., has been awarded the prize offered for the best music for a song of "The Traill," the amusement song of the Lewis and Clark Fair. Miss Heyman's composition is called "The Lay of the Trail"

—Miss Ruby Abrams, a young deaf and dumb girl, won a silver medal by her illustrations and an honorable mention for her decorative panel entered in competition for the $100 prize offered at the Woman's Art School of the Cooper Union in New York.

—Miss Laura C. C. Pederson, the first woman in the world to be made an honorary member of the Danish Ship Captains' Society of Copenhagen, has just received that distinction in recognition of her bravery in saving the lives of thirty people when the steamer 'Norge' foundered off the coast of Scotland last year. She lives in Chicago.

—Mrs. Leonidas Hubbard has left Nova Scotia for Labrador to complete the topographical survey undertaken by her late husband of a country untraversed by white men. Mr. Hubbard perished a year ago of starvation and exposure. His body was brought home by his lieutenant, Mr. Dillon Wallace. At the present time Mr. Wallace is a rival to Mrs. Hubbard in the work she hopes to complete.

—Maria Sandoval De Zareo, the only woman who has been admitted to practise at the Mexican bar, is taking an active part in a new movement for the suppression of bull-fighting in that republic. In behalf of the Mexican branch of the Society for the Prevention of Cruelty to Animals, organised a year ago, she has drawn up a memorial to the Government asking that these exhibitions of brutality either be suppressed or be made less revolting by municipal regulation.

—The Council of Newnham College have sent a circular to their alumnæ informing them that Trinity College, University of Dublin, offers degrees to those students of Newnham and Girton who have passed degree examinations of the University of Cambridge. The offer is open to Cambridge women until 1907 only. Oxford and Cambridge are behind the times in forcing their women students to go elsewhere for degrees.

—A modern scientist has discovered that mental activity enhances physical beauty, thus controverting an old theory. He says that a handsome man or woman, who does nothing but lives well or self-indulgently, grows flabby and all the fine lines of the features are lost, but the hard thinker has an admirable sculptor at work keeping the fine lines in repair, and constantly going over his or her face to improve the original design.

—Miss Flora Cleft Stevenson, LL.D., Chairman of the School Board of Edinburgh, Scotland, has been presented with the freedom of that city in recognition of her great public services. She was admitted a burgess and guild brother of the city in testimony of regard for her character and her work in connection with philanthropic and benevolent institutions, and also for the eminent service she has rendered to the cause of education as a member for more than 20 years of the Edinburgh School Board.

—Miss Nora Stanton Blatch, who has just graduated, is the first woman to go through the Civil Engineering Course at Cornell. Her name appeared in the Sigma Psi, which is the honor conferred on her for original work and high scholarship as seen in her thesis on an almost unworked field in hydraulics. For a year she carried on experiments in the laboratory on the problem of how much a flow of water is retarded by the solid matter held in suspension. Miss Nora enjoys vigorous health and is a particularly fine swimmer.

—Dr. Mary E. Bates, of Denver, has successfully engineered through the Colorado Legislature a bill endorsed by the organized women of the State, providing that any person taking indecent liberties with children, or enticing them to any place for the purpose of doing so, "shall be deemed a felonious assaulter, and, upon conviction, shall be punished, if over 18 years of age, by confinement in the penitentiary for a term of not more than 10 years, and, if under 18, may be punished by commitment to the State Reformatory or to the State Industrial School."

—A society for the study of social questions has just been organized among the advanced students at the University of Michigan, under the name of "The Sociological Club." It is a continuation of the Chicago Commons Committee, and its chief function

will be the maintenance of an annual residence scholarship at the Chicago Commons for sociological study. The holder of the scholarship this year has been Miss Anne E. Huber, of Detroit, a member of the senior class, and her report was on "The Recreations of Working Girls."

—Despite the doleful warnings that college training makes women unattractive, one of the prettiest of June weddings was that of Miss Agnes S. Wood, Vassar 1903, known at her *alma mater* as "The Modern Atlanta" because of her numerous athletic victories. It was at an athletic event in which both participated that Miss Wood and Mr. Garnsey of Yale first met. They fell in love, and a Vassar "daisy wedding" is the sequel. It is peculiarly fitting that

"These twain upon the skirts of time"

are to set up their home in Colorado.

—Forty-two young women took their degree of Doctor of Medicine at the 53rd annual commencement of the Woman's Medical College of Philadelphia. The warmest and longest ovation received by any of them was given to the diminutive Miss Li Bi Cu. She is said to be the second Chinese woman to take a medical degree in America. She has been in Boston eight years, four in the Herkimer Mission School of New York, whence she graduated with high honors, and four in Philadelphia. Her father lives in Hinghua, China. He is a man of wealth and influence, and is the foremost Methodist in that community. Dr. Li Bi Cu will soon return to China to practice her profession. Another interesting graduate in this year's class, who made an excellent record, is Miss Agavnie Gilbakian, an Armenian girl from Constantinople. She has been appointed interne at the New York Infirmary for women and children.

THE INDIAN LADIES' MAGAZINE.

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THE DAMSEL OF THE SANGRAEL.

From the Picture by D. G. Rossetti.

The Sangrael was believed to be the Holy Vessel from which Christ drank, and gave of the wine to His disciples at the Last Supper. This vessel, it was said, had been brought, after many miraculous adventures, into some unknown place in Britain, and the quest or search for it was the grand and final object of the installation of the famous Round Table.